

# Six Modern Devils



Wilbur R. Keeseey

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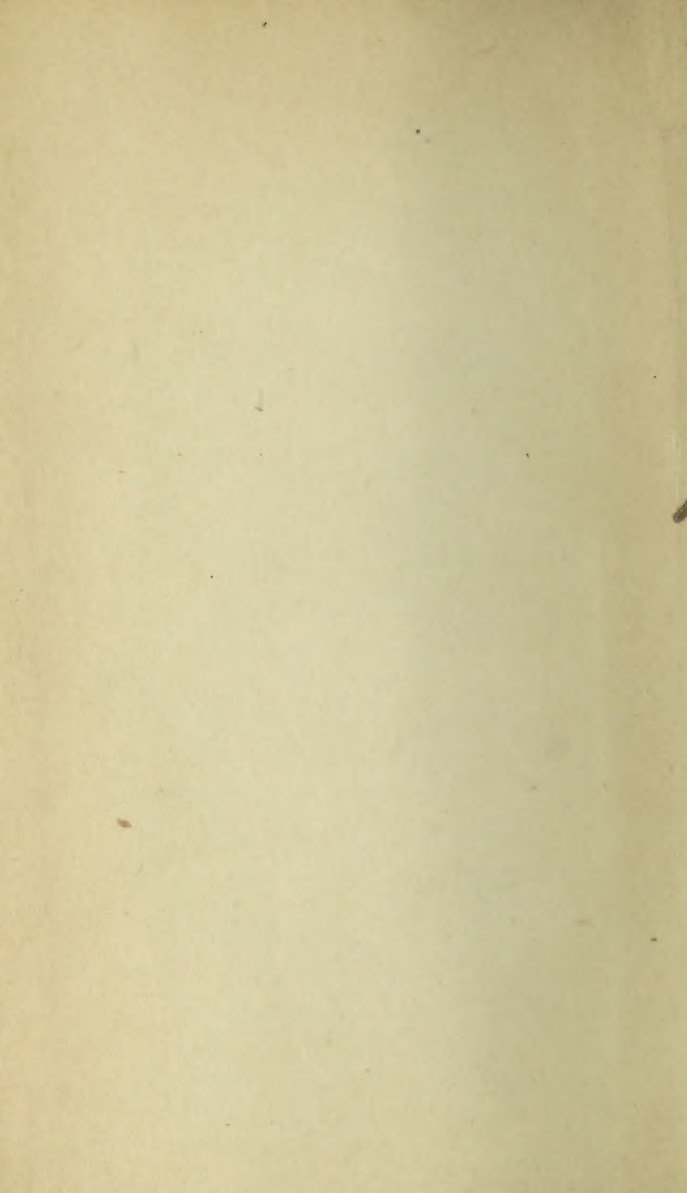


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## **SIX MODERN DEVILS**





# Six Modern Devils


*By*

WILBUR R. KEESEY, PH. B.



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To

Father and Mother

This Book is Dedicated in  
Loving Gratitude and  
Filial Affection.

138791



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## FOREWORD

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**T**HE only apology offered by the author of this little volume is the universal prevalence of the evils at which it strikes. The topics were originally treated by the author in his own pulpit on consecutive Sunday evenings. They provoked such interest that the capacity of the church was taxed by the congregations. This led to the suggestion that they be published in their present form with the view of extending their influence and usefulness. These sermons are published almost precisely as they were preached, and are now sent forth on their larger mission.

The author has gleaned from every possible field for the thoughts and facts herein presented. But the material and spirit were so inwrought into the preacher's own mind as to make it impossible

## FOREWORD

always to discriminate. But this is of small moment when our supreme aim is to exercise the largest possible influence for righteousness.

With this brief introduction the author submits the contents of this volume, praying that it may prove helpful to all who meditate upon it.

W. R. K.

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## BAD LITERATURE

“Till I come, give heed to reading.”

—First Timothy 4: 13.

**I**N treating the sins of society, I place bad literature first because the things we read very largely influence our lives.

There is a thousand-fold more reason for Paul's injunction to-day than ever before. It admits of a double construction. We are to “give heed to reading” by availing ourselves of the ever-increasing opportunities of our age; and also by exercising a wise discrimination in the selection of our reading matter.

These minds of ours are fashioned for development; and this development comes largely through reading. It has been an oft disputed question as to whether one learns more from books or from observation. There is much to be said on either side. But certain it is,

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that our reading wonderfully helps us to observe. President Barker said: "Teach me to read, and I can do the rest. I will then have a key to every door of learning."

Not only does our reading develop the mind, but it exercises a strong influence upon our character. Our reading controls our thinking; and our thinking makes us what we are. Hence this matter touches the very heart of our modern life. Next to the society in which we move, what we read forms the cast of our minds, fixes our principles, and determines our habits.

It is needless for me to remind you that ours is a distinctively reading age. The newspaper has become a daily necessity. No village of any respectable size is now complete without its local press. Our magazines are of almost as great variety as our breakfast foods. There are books of every description upon every subject. Never was there a time when it could be so truthfully said, "Of the making of many books there is no end." Not only have we this

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limitless supply of reading matter, but we have also improved facilities for using it. Every city has its amply equipped public library, or reading room, thanks to Mr. Carnegie or some local philanthropist. Thus the opportunity for general reading is brought within the reach of the poorest of our people. This makes it possible for the boy or girl of limited education to acquire a good, practical, working knowledge of affairs. Hence the average layman of to-day has a larger knowledge of things professional than ever before.

No one can ever estimate the great influence of books and papers upon the people. They set our moral and spiritual standards, mold our opinions, and give direction to our sympathies. This is especially true of young people. Many of our boys and girls are omnivorous readers. They draw more largely upon the public library than any other class. Do you realize what this means? It may mean weal or woe for the future. There is, however, more probability of evil here than good. Let us remember

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that it is just as dangerous to read every book and periodical that comes under our notice as to make friends with every stranger we meet. Frederic Harrison tells us there are now over three million volumes in our libraries, and that every few years the press issues enough new ones to make a pyramid equal in size to St. Paul's Cathedral. He also raises the question whether or not the printing press may be a mixed blessing.

Do you not see the bearing of all this upon to-morrow? The style of literature we learn to like when young is the style we are apt to like always. If we cultivate a taste for that which promotes real culture, we will always crave it. But if we acquire a senseless, sensational habit of reading, it will be difficult for us in after years to break away from it. We trifle with this matter at our peril. Thus the magnitude of our literary blessings increases our difficulty of discrimination.

That there is much bad literature in circulation, no one will deny. It comes from the press by the ton. It is circu-

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lated widely and rapidly. And many people read it with a relish. We are told on good authority that the circulation of bad literature is increasing at an alarming rate. And surely, if we keep our eyes and ears open, we will not be inclined to dispute the statement. We see evidences upon every railway train, every news-stand and bookstore, and even some of our public libraries have not escaped the infection of this moral disease. Now, there are various kinds of bad literature.

There is the grossly immoral. This sort is manufactured and circulated in secret ways. A gentleman who has given special attention to this kind of criminality says, that in New York City there are no less than two thousand persons who are directly engaged in the production of immoral books and pictures. Other large cities support similar disreputable establishments. Occasionally the authorities ferret out these places, seize the plates and machinery, and place the proprietors under arrest. Often these attempts to destroy this

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traffic are vigorous; but they are only partially successful, for these men are cunning, persistent, and unscrupulous, and are soon back in their old haunts and employment. This kind of literature is usually circulated under cover through the mail and express companies. Names of young people are secured and sample copies are sent. Large and liberal rewards are offered for securing subscribers. Thus these vile publications find their way into refined Christian homes, where seeds are sown which produce a swift and terrible harvest.

When I think of the blight and ruin, I wonder why we do not rise up in righteous wrath and cast the abomination out. The great battleground for righteousness is among the youth. It is toward this field that men, cunning and devilish, have turned with all the aid of modern invention in printing and photography, to sow the seeds of an evil harvest. The New York Society for the Suppression of Vice on one occasion seized and destroyed a large quantity of salacious literature, obscene pictures, and the like.



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The list contains such items as 904,440 lbs. of obscene pictures and photographs; 9,387 lbs. of negative plates for making obscene photographs; 465 engraved steel and copper plates; 1,033 woodcuts and electroplates; 28,050 stereotype plates for printing books; 58 lithographic stones; and 1,659,941 lbs. of circulars, catalogues, salacious songs and poems. Surely the work of such societies should receive our hearty support. The man who would poison young minds with this vile stuff is equally as bad as he who poisons the body, and he deserves no better fate. Judge Grosscup, of Chicago, sentencing a number of men for this crime, said: "You men are moral vipers. Your crime is only second to that of murder. I would rather a rattlesnake should crawl into bed with my children than that your literature should fall into their hands."

Then we have the flashy, sensational novel. Once it was bound in yellow paper. Not so now. It is often put out in conventional binding, to find a place upon the shelves of reputable book-

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stores. But the most popular form is the cheap pamphlet. Millions of these are scattered broadcast over the land. The plot of the story is usually laid in the shady quarters of a great city, on board a merchantman, or on the Western plains. Every detail is unnatural, every situation extravagant. Its stock in trade is betrayal, revenge, and murder. The whole production is coarse and revolting.

Now, the most generous patrons of this sensational trash are the boys. Not only the boys in the slums, not only the boys of neglected, Christless homes; but also the boys from respectable, Christian homes. Many a parent would be paralyzed with fear if they should discover what their boys are reading. In the city of Boston a dozen boys were called up in the criminal court to plead to the charges of larceny and burglary. They nearly all belonged to respectable homes, and all clung to their nickel novels in court. As they were called up to the bar to plead, they would hastily thrust these tattered and well-thumbed

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books into their pockets. Every boy had a "blood and thunder" novel in his pocket, which was doubtless the inspiration of his crime. Thus these flashy, trashy novels are ruining our boys by thousands, and their publication should be made a penitentiary offense.

We also have that large class of untrue books—books which give untrue views of life. They create an artificial world whose inhabitants are angels and furies. Its chief occupation intrigue and love-making. Dishonor and unfaithfulness are made to seem only the least bit wrong. Villains and their villainy are apologized for so eloquently as to almost transform them.

Now, the most devoted readers of this style of literature are young women. Many of our girls derive their impressions of the world and of human life from these highly colored and false pictures. These books abound in what is known as "realism." That is, a portrayal of life as it is. It is indeed significant that always the dark, low, vicious side of life is presented. If we

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must have "realism," let us have it all; the bright side, as well as the dark side of life; the high and virtuous as well as the low and vicious. If there are depths of sin to which men may fall, there are also infinite heights of righteousness to which they may rise.

Aside from the loose and vague notions of morality which it inspires, this sort of literature causes many young women to enter upon married life with ideas so false and theories so absurd that nothing but disappointment and unhappiness can follow. Instead of the impossible, self-sacrificing heroes of their dreams, these young women awake to find themselves married only to men—common, ordinary men. It is not long before both parties to the disappointing union are seeking some means of escape. Hence domestic infelicity, social scandal, and the divorce court. It is highly probable that all other causes combined are not so prolific of divorce as the fact that a certain class of women are brought up on sentimental novels. Girls who have nothing to do but to read these disgust-

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ing tales are bound to complicate the social problems. Here, of course, legislation is impossible, and the evil must be overcome by a strong and vigorous campaign of education.

Last, but by no means least, are the books which break down faith. It has become customary, when one wishes to popularize some fad, for him to weave it into a story and send it forth to the world. Hence we have our historical, industrial, political, and religious novels. Of these, the religious novel is the most subtle and dangerous. Here malignant attacks upon the Bible and religion are woven into fascinating chapters. Here sin is condoned and disreputable characters are glossed over. So clever are many of these books that they are read by sincere Christians. So ingeniously has the poison been disguised that its readers do not realize they are reading assaults upon their faith. But always such books leave feelings of dissatisfaction and unrest. Questions arise which never troubled the reader before: "Do not Churches make too much of doc-

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trine and lay too little stress on beautiful living?" "Is n't the atonement and conversion and the higher life altogether too mystical and of much less importance than our old-fashioned preachers would have us believe?" "Are not the moral characters of this book infinitely better than many who have professed to be saved in the orthodox way?" And so the poison of unbelief does its deadly work. A man thrust his hand into a hen's nest, and he felt the prick of a pin. Soon the finger began to swell, then his arm, then his body. He had been bitten by a young rattlesnake, so small that its rattles had not yet developed. This feebly illustrates the danger from novels of high literary merit, but which strike at the Christian's faith. Between the leaves of such a book are serpents coiled—serpents more deadly than the most poisonous reptiles of the jungle. Much of to-day's literature pays honor to Christianity only to make it cover and hide its evil nature. It draws near with a kiss only that it might betray. \* \* \* These things

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being true, it is better to know the purpose of a book before reading it. The Irishman's rule for distinguishing between mushrooms and toadstools is too expensive here.

Now, all this pernicious literature must be shunned. Yea, more, it must be warred against. No invective is too strong; no measure is too severe. But what shall be the method of our warfare? I answer, substitution.

There is as much good literature as there is bad; and it is just as cheap and available. This we must put into the hands of our young people before they cultivate an appetite for the bad and vicious. Good literature must be presented so attractively and persistently, and yet so unobtrusively, that it will command attention. And when this is accomplished the day is won. When I go into a home I instinctively look for the library or reading table. But alas, how few homes are thus equipped! Many young people are reading cheap, trashy story papers because their parents are too economical or too negligent



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to provide good literature for the home. This lack of good home reading lies at the bottom of many other evils with which we have to contend. No public library or reading room can atone for this lack of good home reading.

Well, if substitution is our method, what shall we substitute? What shall we read? My answer to this question must necessarily be merely suggestive. If I were to outline a course of reading, I would say, first of all, read history. Does any one complain that this is dry? Then he has never read history. No fiction was ever so strong, so romantic, or dramatic, so thrilling, or so fascinating as the story of the rise and fall of nations. Read science. Does some one call this dull? Why, the earth and the air overflow with wonder and interest. Read biography. No class of literature is more attractive or exerts a better influence upon the reader. Here most people find their ideals. The life of Washington inspired Lincoln, and that of Lincoln has inspired thousands more. Read books of travel. Next to the pleas-

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ure and profit of a personal visit to distant lands is that of seeing them through the eyes of a keen observer, who is able to describe in graphic style what he beholds. Don't forget the poets. Every library should have a poet's corner. Poetry should be read for the nobility and spirituality of its sentiments. Yes, by all means, read some fiction. But let it be of the better type. In the selection of no class of books should greater caution be observed. In this field there are hundreds of stories full of information and inspiration. Who can fail to catch new views of duty from the pages of Hugo's "Les Misérables?" Helen Hunt Jackson's "Ramona" is a sermon. George Eliot's "Romola" is almost above criticism. What can excel the pathos of "Beside the Bonnie Brier Bush?" And how uplifting such stories as "Sky Pilot" and "Black Rock!"

In reading magazines, caution must be exercised. The magazine has become a large factor in our reading. But it ranges from the veriest trash of fiction

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to the stately and valuable review. The best magazines are veritable mines of information and condensed literature. But the articles are only fragmentary, and should not supplant the reading of books. As to newspapers, they must be read to keep abreast of the times, but not exhaustively. There is a great temptation to waste time over a newspaper. Many people make a waste-basket of the mind, filling it with society gossip, literary rubbish, and the details of crime. Thirty minutes a day is enough to devote to the daily paper.

But apart from and above all other classes of literature is The Book—the Holy Bible. It is the one Book that leads forth the richest and deepest and sweetest things in a man's nature. Read all other books—philosophy, poetry, history, fiction; but if you would refine the judgment, wing the imagination, fertilize the reason, and attain unto the finest womanhood and sturdiest manhood, read this Book. Read it reverently, thoughtfully, prayerfully. The Book Daniel Webster placed under his pillow when

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dying should be read by all while living. He who studiously follows this Book will not be very much in danger of going astray in his reading.

## THE LIQUOR TRAFFIC

“Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also.”—Habakkuk 2: 15.

**T**HE times in which we live are distinguished for their growing devotion to the causes of reform and humanity. Men are asking of public institutions why they exist, and what they contribute to the public good; indeed, we are demanding some contribution of good as the price of existence. Hence there is coming to be less and less room in this same progressive world for the new reforming spirit and the old drunkard factory. On the one hand towers a vast, firmly built, richly endowed iniquity for the debauching of mankind; on the other hand, there is the new religious and humanitarian spirit pledged to making the

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world sweet and clean and right. You can readily see that these two opposing forces can not long exist together. Which will triumph? Does the saloon tend to improve the conditions of life? Does it reduce the burdens and increase the comforts of society? Does it make brighter homes, happier wives, better spread tables, fuller pocketbooks, sweeter morals, purer laws, and better government? Let him who can, answer in the affirmative. Indeed, every voice of reason, conscience, observation, experience, and good citizenship cries out, "No." The liquor traffic is the mightiest foe that ever warred against society and religion. It is the very center of that horrible inferno that welters at the bottom of civilized society.

The liquor traffic is a gigantic thing, and we do well to recognize its power. The enormous proportions of this, the greatest of all the American trusts, are evident in the following facts: The beer-drinkers of the United States consume thirty-three and one-half millions of

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barrels of beer every year. The capital invested in the manufacture of all kinds of liquors is three hundred million dollars. The wholesale value of the product each year is three hundred and twenty-seven million dollars. The internal revenue tax amounts to one hundred and twelve million dollars. The receipts for the State and local licenses are nearly twenty-five millions of dollars. The amount spent by the people annually for liquor is more than one billion dollars. Including bar-tenders, there are about seven hundred thousand liquor dealers in our country. The wages paid to employees will reach thirty-six million dollars a year.

Thus you see this traffic is a veritable Gibraltar of finance. It is not a political question, nor a social question, nor a moral question half so much as it is a commercial question. The saloon is in politics because it is in commerce. Its roots run down to the very bottom of our national business life. It is enormously profitable, building up colossal fortunes. Hence, it fights for its life



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and liberty with desperation. Add to the great wealth of this traffic its political power, its ability to frame party platforms and dictate party principles, and you get some conception of its magnitude.

You see, this is no dress-parade affair we have on our hands. It is war—war to the knife, and the knife to the hilt. Here is a combination of dollars and deviltry which is well-nigh overwhelming.

Now I wish to present an indictment, containing five separate counts, against the American saloon.

First of all, the saloon is the cause of a large percentage of disease. Intoxicants are an irritant poison in the stomach.

Much has been said about alcohol as a food. There is no greater delusion. The best of authorities tell us that the stimulating action which alcohol appears to exert on the physical functions is only a paralytic action. This belief that alcohol gives strength to the weary is particularly dangerous to that class of

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people whose income is already insufficient to procure subsistence, and who are misled by this error into spending a large part of their earnings for alcoholic drinks instead of purchasing wholesome food, which alone can give them strength for their work. A German chemist says: "I have proved with mathematical accuracy that the amount of nourishment contained in the flour you can take up on the point of a knife is more than that contained in eight quarts of the best Bavarian beer. \* \* \* In short, in attempting to get food out of beer, a man has to strain one hundred and twenty gallons of swill through his disgusted stomach to catch one loaf of bread." If this be true, then the alcohol-food notion is a vain delusion.

Now, notice the relation of drink to disease. A few years ago the *Toledo Blade* made a searching investigation of the beer question, and presented the opinions of leading physicians. Without exception these medical men declared that the drinking habit was especially fruitful in diseases of the liver and kid-

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neys, that it lowers the vital forces, making man susceptible to disease. One physician said that in his own practice and observation forty-nine out of fifty cases of Bright's disease were cases of beer drinkers. The evidence gathered during this investigation was summed up in the following editorial: "The indictment they (the physicians) of one accord present against beer-drinking is simply terrible. The fearful devil-fish, crushing the fisherman in its long, winding arms and sucking his life-blood from his mangled body, is not so frightful an assailant as this insidious enemy, which fastens itself upon its victim and daily becomes more and more the wretched man's master, clogging up his liver, rotting his kidneys, decaying the heart and arteries, stupefying and starving the brain, choking the lungs and bronchia, loading the body down with dropsical fluids and unwholesome fat, fastening upon him rheumatism, erysipelas, and all manner of painful and disgusting diseases, and finally dragging him down to the grave at a time when other men

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are in their prime of mental and bodily vigor. Every one of them bears testimony to the fact that no man can drink beer without bad physical results—that it is an injury to any one who uses it in any quantity.”

Side by side with this evidence of medical science let us place the testimony of life insurance companies. Milwaukee is famous for its beer products. This beer is advertised as good for health and conducive to longevity. But Milwaukee is also the headquarters of the Northwestern Life Insurance Company, established about fifty years ago. It is regarded as one of the strongest companies, wide-awake and shrewd in its business management. The greater part of the directors are wealthy business men of the city of Milwaukee. Yet in spite of the health-giving qualities of lager beer, this company will not grant a policy to a brewer or any of his employees. And why? Are these directors “temperance cranks?” No. They are hard-headed business men, and statistics show that the insurance business has

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been injured by the shortened lives of beer-drinkers. The British Institute of Actuaries made an investigation covering a period of sixty-one years, and including an inquiry into the cases of one hundred and twenty-five thousand persons. They found total abstainers to be superior to all others throughout the entire working years of life; that is, from twenty to seventy years. These interesting facts were discovered: Between twenty and thirty years of age, the deaths among the drinkers was ten per cent more than among total abstainers; between thirty and forty, it was sixty-eight per cent more; between forty and fifty, it was seventy-four per cent more; between fifty and sixty, it was forty-two per cent more; and between sixty and seventy, it was nineteen per cent more. Thus you see that alcohol cuts off more men who are in the heyday of health than at any other period. What this means in the way of retarding the world's progress you may estimate. I know that data relative to the effects of alcohol upon the human system are

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common and may be more or less prejudiced. But here the conclusions are not tinctured by sentiment or bigotry. Hard cash considerations are these, and they are valuable as relative statistics.

The final result of these investigations will doubtless be the issue of a new form of policy, offering a much smaller rate of premium to the total abstainer.

Another remarkable fact has developed from the insurance investigations in New York City. It has been found that the metropolitan Hebrew is, on the average, the most long-lived of all the varied classes of inhabitants, while the New York Irishman is beginning to rank the shortest-lived. An insurance authority states that the American Hebrew is at least a fifteen per cent better risk than any other type of citizen. And why? Because he abstains from the use of liquor.

The second count in this indictment is that the saloon inspires immorality. It is the training school of profanity, vulgarity, and obscenity. It invariably has a gambling annex. It is frequently com-

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bined with a brothel; indeed, as twin corruptors they stand or fall together.

Concerning the social vices we have been too prudishly modest. At every public reference to them the refined and cultured have cried, "Hush! Hush!" until licentiousness has well-nigh undermined our social life. The better classes are ignorant of this, because it is a malady that moves in silence and preys on its victims in the darkness of the night. It has no plain advertisements in the newspapers, posts no flaming posters, is surrounded by no bands of music. Indeed, its secrecy is its security. It, therefore, becomes the duty of teachers and preachers to children and parents to lift the curtain of a false delicacy and expose this evil. Listen to the words of the wise man: "Say unto wisdom, Thou art my sister, and call understanding thy kinswoman: that they may keep thee from the strange woman, from the stranger that flattereth with her words. For at the window of my house I looked through my casement, and beheld among the simple ones; I discerned among the

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youths a young man void of understanding, passing through the street near her corner; and he went the way to her house in the twilight, in the evening, in the black and dark of night; and, behold, there met him a woman with the attire of a harlot, and subtle of heart. \* \* \*

So she caught him, and kissed him, and with an impudent face said unto him: 'I have peace offerings with me; this day I have paid my vows. Therefore come I forth to meet thee, diligently to seek thy face, and I have found thee. I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come, let us take our fill of love until the morning.'

\* \* \* With her fair speech she causeth him to yield, with the flattering of her lips she forced him. He goeth forth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life."



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But you inquire, What has all this to do with the licensed liquor saloon? I answer, very much. It is the natural effect of the goods sold in the saloon to excite and inflame every lust and passion that degrades and brutalizes humanity. Behind every brothel is the saloon. Behind every fallen woman is drink. You can not hurt the brothel without hurting the saloon. Some time ago the *Wine and Spirit Gazette* made this frank confession: The Phillips law, passed by the Legislature of Ohio, forbidding the sale of liquor in houses of ill-fame, went into effect on May 25th. The importers of champagne in this city are beginning to feel the loss of business in Ohio. Piper Heidsieck representatives claim that the enforcement of the law in the big cities of Ohio will cost them forty thousand dollars annually; Munn Company representatives estimate their loss at thirty thousand; importers of Pomery Sec claim they will lose sixty thousand; and the other importers will suffer proportionate losses. The local brewers also feel the effects of the law, as many of the

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houses in Cincinnati and Cleveland sold large quantities of beer." Does this not sufficiently reveal the sensitive nerves of kinship between the liquor traffic and prostitution?

And what shall I say of the wine-rooms in vogue everywhere among saloons? These wine-rooms and "ladies' entrance" are for the accommodation of women patrons, who are increasing in number every year. Bishop Leighton Coleman says there is an appalling growth of drunkenness among women. Mrs. John A. Logan says: "I do not like to admit that any woman ever indulged in such lamentable habits, but I must succumb to the indubitable evidence that is before us continually, and can only bow my head for very shame for my sex, and pray, Father, forgive them, for they know not what they do."

Ordinances have been passed in many of our large cities prohibiting wine-rooms, but saloon men have opposed their enforcement, contending that women have as much right to drink as men. This is indeed true. But this habit cul-

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tivates a taste for convivial companionship and a lowering of the moral standing among women. Time was when no young man would dare to invite a young woman to accompany him to a beer garden or saloon, for it would have been considered an insult. But conditions have changed, and now saloons are patronized by women both with and without escort.

And what of our saloon-keepers as a class? They are of the lowest character. Of course, there are exceptions; and I am sorry for these, as I am for every good man who goes in bad company. But as a class they are impure, profane, irreligious, vulgar, and criminal; and their saloons are like them. Here one meets with the world's filthiest characters, filthiest pictures, and filthiest conversation. It is the stem about which clusters all the festering vices of the community. Speaking of the morals of the saloon, the following poem is quite suggestive:

“ A bar to heaven, a door to hell;  
Whoever named it, named it well.  
A bar to manliness and wealth;  
A door to want and broken health.

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A bar to honor, pride and fame ;  
A door to sin and grief and shame.  
A bar to hope, a bar to prayer ;  
A door to darkness and despair.  
A bar to honored, useful life ;  
A door to brawling, senseless strife.  
A bar to all that 's true and brave ;  
A door to every drunkard's grave.  
A bar to joys that home imparts ;  
A door to tears and aching hearts.  
A bar to heaven, a door to hell ;  
Whoever named it, named it well."

Another count in our indictment against the saloon is that it pauperizes labor. To settle the liquor question would be a long step toward settlement of the labor question. We are told that the saloon is a necessity. Let us see if this be true.

If the more than a billion dollars annually spent for liquor, and the greater part of it by laboring men, were to go next year for boots and shoes, clothing, food, books, magazines, pictures, and education, there would be such a revival of business as we have never seen. Overproduction would be an impossibility, wages would advance, and every class of

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society would be benefited. Said Archbishop Ireland in addressing the Catholic people of America: "Compute in any city the sum of money spent by Irishmen in Irish saloons and you will be affrighted. In one Western city there are fifteen hundred saloons kept by Irishmen. Allow the average receipts of each saloon to be fifteen dollars a day, and you have an annual expenditure for liquor by the Irish of that city of eight million two hundred and twelve thousand five hundred dollars. Add to the value of the time lost by drink, of the wages unearned because men visit saloons, and twelve million dollars per annum is not too high a figure to represent the annual losses to the Irish of one city. This answers the question why we are poor. It is idle talk to advise the people to secure homes of their own, to leave the crowded cities, to gain by labor and economy a competence for themselves and their families; we must lay the ax at the root of the evil, first teaching them to shun the saloon which is swallowing up their earnings."

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Mr. Joseph Medill, a distinguished journalist, made the following statement to a Congressional committee of labor and education: "I have rarely known a steady, sober, industrious man, who saved his surplus earnings and prudently invested them, but attained independence before old age; and I have never known a workman, no matter what his wages, who freely indulged his appetite for liquor that ever made headway. And the money thus thrown away on liquor by wage-workers in the last ten years would have provided each family a home free of rent, thereby emancipating all of them from servitude to landlords. If invested in railroad stocks and bonds, it would have transferred the ownership of every single mile of railway in the United States to the laboring classes who squander their wages on drink. The wage-workers can not support in idleness three quarters of a million of saloon men and their families, and hope to prosper themselves." This is a most significant statement.

Doubtless nine-tenths, if not ninety-

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nine one-hundredths, of the actual destitution among the poor is to be traced directly or indirectly to habits of drink. It is not the drunkard himself who pays the heaviest penalty for his intemperance. It is too often the helpless wife and neglected children who bear the burden. There is scarcely a city or town from which all abject poverty would not practically disappear if the vice of drunkenness could be banished: The Poorhouse Commissioner of Hennepin County, Minnesota, says that eight out of every ten inmates are forced there through drink. The commissioner of the Minneapolis Work-house says that seventy-one per cent of the inmates are brought there by drink. \* \* \* Thus you can readily see that no amount of legislation, and no power of trade unions or labor combinations, can be of any real help to the laborer who spends his money in the saloon. And every one of us who, by influence or vote, or by our neglect or indifference, helps to establish or maintain the liquor saloon in the community, is thus contributing to the insti-

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tution which robs and debauches the toilers of our land.

Furthermore, the saloon breeds lawlessness and crime. And this by necessity, from the very conditions of its existence. It is the natural nest for outlaws who resist the civilization of the twentieth century. It is the runway for criminals. The housewife knows where to set her trap for the mice. The hunter knows where to look for his game. And so the authorities of our cities know where to look for criminals. If a man were to commit some crime in New York and then escape to Chicago, the police of New York would immediately telegraph his description to the police of Chicago, with orders to arrest him. What places, think you, the Chicago police would watch for their game? Surely not the churches, schools, or libraries. Certainly it would be the saloons and their kindred institutions. And why? Because here is the natural runway for criminals.

Why, the saloon is itself at heart an outlaw; it must be an outlaw in order to live. If the saloon-keeper should obey



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all the liquor laws, he would soon be compelled to close up his business. He must devise some means for reimbursing himself for the large license fee. So he sells to minors and drunkards and blacklisted men; he keeps open all night and all day Sunday. Indeed, I would not ask for much better prohibition, if our civic authorities would rigidly enforce the liquor laws. If the saloons are not outlaws, why do they so stubbornly resist every ordinance for the removal of screens and partitions? Surely, there must be something that will not bear the light of day. Yes, the saloon is at heart a criminal, and the only effective way to deal with it is to take it for a criminal and deal with it as a criminal. Nothing but the hard fist of the Ten Commandments, with the police power of the city and nation behind it, can successfully deal with such an institution.

Warden Wolfer, of the Minnesota State's prison, in his report for the two years ending July 31, 1904, says, that of the five hundred and eighteen prisoners, three hundred and nineteen were mod-

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erate drinkers, two hundred and thirty-four were heavy drinkers, and only twenty-eight were total abstainers. Judge Wofford, of the Kansas City courts, says: "Four-fifths of the time of this court is taken up with crimes caused by whisky. The greatest evil that now affects this country is the abuse of whisky. Every day men are swimming to the penitentiary through whisky."

An ex-judge of a town of six thousand people, and having fourteen saloons, says that in the eight years of his administration with about two hundred and fifty cases a year, only eight cases could not be traced to the saloon. Here is the opinion of Governor Hanly, of Indiana, who declared he would refuse to appoint to office any man addicted to drink. He says: "The saloon becomes an example of law-breaking in almost every community, and the object lesson is offered to many of those who are ready pupils in crime. The saloon thereby becomes in thousands of instances an institution from which are quickly grad-

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uated those whose names crowd the dockets of our criminal courts, nor has the saloon hesitated to inject itself with increasing aggressiveness into political affairs, and the growing participation of the saloon and the evident results of this activity in primaries and elections is a feature of our politics which challenges attention."

This leads us to the final count in our indictment, namely, that the saloon corrupts our politics. In this country every question of serious interest to the people becomes a political question. You can not, therefore, confine the saloon question to the region of moral suasion. We have seen that every species of vice, degradation, and crime grows out of the saloon. We have made all these crimes the subject of political consideration and punishment. But this appears absurd if we do not include the mother of crime. The saloon has invaded politics; and we must invade politics also, if we hope to reach and deal with this evil. It stuffs ballot boxes, elects its tools to office, buys legislation and protection, and in every

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way disgraces the fair name of American political life. Almost every campaign has come to be more or less a "beer campaign," and thus the saloon has come to be a controlling element in politics, city, county, state, and nation.

In view of these facts, it becomes the mission of every loyal American to destroy the saloon in defense of our national life and honor. This government has a right to destroy any business that threatens its life, or that debauches the character of its subjects.

Consequently this whole question is rightfully a political question. The saloon thrusts its filthy hand into politics on every occasion. Between rival candidates it holds the balance of power, and despises other elements in political life. A bar-keeper in Richmond, Va., hearing some talk of a reform movement, laughed it to scorn, and said, "Any bar-room in Richmond is a bigger man in politics than all the churches in Richmond put together." I fear this is only too true, not only in Richmond, but everywhere. And why? Because the

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saloon element cares nothing for party. It supports only those who support it. It presents a solid front and no division. And this is the lesson we must learn from the enemy. We must get together and stand together. For this purpose the Anti-Saloon League affords us a splendid basis for co-operation, and its magnificent success up to date shows the wisdom of the plan. The great increase in the number of independent voters is encouraging. When a candidate for President is given two hundred thousand majority by the people of a certain State, while the candidate of the same party for governor of that same State is defeated by three thousand majority, it is time to believe that the independent voter has come to stay. What we need above everything else is that the men who love their country more than the spoils of office, who think more of principle than of party, shall array themselves together on some broad platform of righteousness and smite the liquor traffic to its death.

Here, then, is our case against this

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enemy of all public good. It causes disease, inspires immorality, pauperizes labor, breeds lawlessness and crime, and corrupts politics.

Now, the great question is, What are we going to do about it? There are those who tell us we have no business to do anything about it. Are they correct? George W. Bain says: "There is not a jewel glittering from the hand of a rum-seller's wife or children that did not cost jewels of manhood from the homes of the people." If this be true, then every teacher and preacher and parent has a right to do something about it.

A saloon-keeper, asked what he thought a Christian was, replied, "One who says his prayers, and minds his own business." Of course he meant that the Christian should not interfere with the liquor interests. But the Scriptural conception of a Christian is quite different. Paul says he is a soldier—a fighter. His life is one of warfare. This warfare is offensive as well as defensive. Our contest is with the enemies

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of men. Surely this means the saloon and kindred evils. Therefore, the Christian has no right to be content with "saying his prayers" while any bare-faced iniquity proposes to destroy the lives and souls of men. If a rum-shop exists within striking distance of him, it is the Christian's business to strike it. If it is the duty of the Church to save the drunkard, it is much more her duty to stop drunkard making. If it is the duty of the Church to lift up the fallen, it is much more her duty to keep men from falling. If it is the duty of the Church to support civil government, it is much more her duty to see that she has a clean and honest civil government to support. If it is the duty of the Church to pray for men in authority, it is much more her duty to see that she has decent men in authority to pray for. If it is the duty of the Church to submit to the powers that be, it is much more her duty to see that the powers that be are ordained of God, not of the devil. You see, the Christian is not done minding his business when he has fin-

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ished his prayers. God means that His Church shall be a terror to evil-doers and evil institutions. And unless we make it so, we fail to do our full duty.



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“For even when we were with you, this we commanded you, that if any would not work, neither should he eat.”

—Second Thessalonians 3: 10.

**N**O one entertains a doubt that gambling has become one of our national curses. And yet here is a much neglected topic.

Why is not gambling more frequently considered and more openly condemned? Certainly not because we favor or condone it. The fact is, we are as unawakened to this evil as our great-grandfathers were to the evils of drunkenness and lust. But the time has come to ring the death-knell of this evil from every pulpit, platform, and press. This will surely require strength and courage, for this evil, like many others, has fortified itself behind great wealth and vast political influence. Many years ago Mr.

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James Greenwood declared that London was afflicted with "seven curses." They were neglected children, professional thieves, professional beggars, fallen women, drunkenness, gambling, and waste of charity. Of gambling, he said, "It causes, perhaps, more ruin and irreparable dismay than any other two of London's curses." While I could not give unqualified endorsement to this statement, I do believe that the curse of gambling is second only to that of the saloon.

The spirit of gambling is growing and prevails among all classes of society. There are some streets in our large cities almost impassable when the result of some race, prize-fight, baseball or football game is expected. Much space and prominence is given by our newspapers to "sporting notes." And why such crowds, so much space and prominence? I answer, gambling! Very few of our daily papers have the strength to resist the vile contagion. But the papers devote so much space to "sporting news" because the people want it; and the

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people want it because they are gambling on the results of these contests.

As to the results of gambling, it would be simply impossible to exaggerate them. Most appropriately, indeed, are the resorts of gamblers called "gambling hells," for gambling, like drunkenness, becomes finally an overpowering appetite which the victim is powerless to resist. Occasionally the newspapers give us a glance at the deviltry and anguish of gambling in the account of some poor fellow who has betrayed his trust. Ruin, despair, suicide! These are the three swift steps by which many a gambler passes to his doom.

What, now, is gambling? Webster says: "To gamble is to play a game for money or other stake." In other words, gambling is an attempt to get something for nothing. The question has been raised, Is gambling wrong? Must we absolutely condemn it? There are many sophisms in the air. Young men are frequently told that one may do what he likes with his own. A preacher once told the students at Ox-

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ford that gambling was all right "if you only bet small amounts." But what in the name of reason has the amount to do with it? You may with equal reason say, "It is all right to murder, if you only kill a few people." "It is all right to steal, if you only take small sums." There is a principle here to be kept in mind. Here is a case of sophism. Prof. Kirby, of the Catholic University of America, recently said: "Gambling is not simply a game of chance, for chance is present in most business transactions. Gambling is not merely the desire for gain. It is not merely a means of excitement. The constitutional gambler is the man who desires only gain at play as a means to enable him to play again. It may seem strange for me to say so as a professor of ethics, but I have never been able to find a reason that will permit me to say gambling is wrong.

\* \* \* Properly done, gambling is not a dissipation, but a recreation." Away with such trifling. Gambling is either right or wrong. Which shall we say? Such sophistic statements as those of

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Prof. Kirby remind me of the old story of the farmer and his wife who sat down together to read the latest news from the village paper. The old gentleman began with "Fatal accidents." "Was anybody killed?" asked the listening wife. "I don't know," said the husband; "wait till I read on farther," and so he slowly toiled through the story. It was the account of a runaway. The man in the case "had every bone in his body broken," and the woman "barely survived to be carried to the nearest house." Again the impatient wife inquired, "But what I want to know is, Was anybody killed?" "Well," slowly responded the old farmer, "Well, Maria, that is one thing that it don't tell." So the Bible does not specifically forbid gambling, but it does forbid the spirit that leads up to it and the passions that result from it. Consequently, every thoughtful, fair-minded man will agree that gambling is positively and absolutely wrong. And for two reasons. First, it promotes gain without merit. It rewards those who do not deserve it.

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The wholesome law of life is that man shall eat his bread in the sweat of his face. And where that law is systematically violated it is a curse to all concerned. St. Paul says that every man should "labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need." This does not necessarily mean manual labor in every case. Indeed, a man may work much more laboriously for the public good with his brain. But it does mean that, either with brawn or brain, every man ought to work for the public good. St. Paul even went so far as to say, "If any man will not work, neither let him eat." In short, starve him to it. What an outcry there would be if the pulpits of the land should utter so revolutionary a sentiment! But St. Paul utters it. And I venture to say that some day this doctrine will be embodied in our legislation. In many places now every arrested vagrant must do service on the public works; and some day the most despised outcast of society will be the immoral wretch who does nothing

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with brain or brawn to deserve the bread he eats. And this whether he is rich or poor. Welcome the day when the old Jewish custom of teaching every boy a trade shall be restored! The second German emperor was a first-class jeweler. Queen Victoria taught all her daughters to work. So every man and woman should be able "to work with their hands the thing that is good." But gambling is contrary to all this. It gives to him who has not toiled and who does not deserve. Thus it directly obstructs the progress of Christian civilization. It destroys the vital principles of industry and thrift. Here is the first fatal objection to gambling.

And the second is like unto it. Gambling promotes one man's gain through another's loss. It is, therefore, anti-social as well as anti-Christian. All lawful trade promotes mutual advantages; this is the unfailing test of legitimate transactions. Hence, anything that benefits you by injuring your neighbor is wrong. Here is where the liquor traffic falls under the ban. And here

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gambling meets its condemnation. But this is the point we so often miss in our denunciation of this evil; and yet here is the vital point. The only legitimate way of making gain is the putting forth of some effort that will further the general good and give to others an equivalent for their money. But in gambling the opposite of all this happens. No effort for the general good, and the happiness of the winner invariably involves the misery of the loser. Hence, gambling is anti-social. It sears the sympathies, cultivates a hard selfishness, and so produces a general deterioration of character and conduct. Gambling is, therefore, only another name for stealing. Every attempt to get something for nothing—every attempt to take one's money without rendering an equivalent is on a par with pick-pocketing; from a moral point of view there is no difference.

Now, there are various forms of gambling. It is really astonishing how many there are. During the coronation of King Edward, it was discovered that



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twenty-five millions of dollars of insurance was held by thrifty Britains on the life of their sovereign, and on the coronation itself. This betting on the life of a man grates upon our American sensibilities. But are we any better? I fear that an attempt at comparison would prove humiliating to us.

One of the most colossal forms of gambling known to this country was the Louisiana Lottery. Here was held forth the glittering possibility of securing from one to ten thousand dollars for an investment of from one to ten dollars. It would be impossible to discover just how many of our people were gulled by this gigantic swindle, for people of all classes were induced to enter the lists. I distinctly recall the fever of my own brain, when, as a boy, I held a tenth of a ticket, and waited with baited breath the turn of the wheel. But the Louisiana Lottery is a thing of the past. By dint of hard work we succeeded in outlawing the infamous institution. Then we had our "policy shops," which were patronized chiefly by the poorer classes. Here

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was the center of interest for many of our colored population, who played "four eleven forty-four," "come seven, come eleven," and various other combinations. Closely associated with this are such games as roulette, faro, fortune-wheels, etc. Upon all of these the law now places its disapproval. Then there are the various games played with cards, such as poker and the like. And upon this the law places the ban. We have also the betting form of gambling already referred to. Bets are placed on everything—a horse race, a prize-fight, an athletic contest, a ball game, and even the results of an election. Very few men buy a cigar any more without resorting to the use of dice or a slot machine. This gambling device has also crept into our business life. We have stamped out the lottery, policy shops are under the ban, and we frown upon professional gambling. Yet we are a speculation-mad people. What about our "bucket shops" and "stock exchanges?" Mr. Mulhall, the English statistician, says, "Americans have reduced gambling to

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a science, and carry it on in a most gigantic way.”

Then, we have just the common social gambling with cards, such as whist, cinch, euchre. These games have come to be a social fad, in which the players contend for prizes. This evil extended so far in some parts of Mississippi that Judge Lowry, of Holly Springs, ordered the grand jury of that city some time ago to bring in indictments against persons known to engage in progressive euchre playing. This new fad is rapidly undermining the very foundations of morality. A fond mother was showing a visitor a fine punch bowl which she had won a short time before at a progressive euchre party, and was very proud of the achievement; when her son, just reaching manhood, pulled out a roll of greenbacks and, thumping it on the table, said, “See what I have won playing cards the other night.” The mother, startled and horrified, said, “Why, you have been gambling.” Sure enough; they both had been gambling. I can not see the difference between a game of

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cards played by a lot of society ladies for a cut-glass vase and a game of cards played by a few men in some out-of-the-way place for five-dollar bills. All gambling looks alike to me. It is this social gambling that keeps the ranks of professional gamblers recruited. A converted gambler said in substance that the time was when gamblers had to be taught. But now this is not necessary. Young men are taught in their homes and become adepts at the game. As a result, the professional gamblers find the young men trained to their hands, and they are saved all the trouble in teaching them. In view of these facts, is it not time for Christians, and all others who are interested in public and private morality, to go back to some of the old-fashioned notions that have been discarded? Progress in righteousness certainly does not lie in the direction of progressive euchre, and the time may not be far distant when judges and juries will need to take the matter in hand to save us from individual, social, and national wreck.

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Some one in a small city or country town may ask, "How does all this affect our community?" In that case it may be well to say that fully three-fourths of what I have said applies to every city and town. We American people are afflicted with the gambling curse.

Now, it may possibly surprise you to know that very much of this gambling is carried on in saloons. It has already been declared that the saloon is an outlaw; that if saloon-keepers were forced to obey all the laws, they would be forced out of business. That is true as to their complicity in the gambling crime. Here is the source of much of the saloon profits. This is one reason why our saloon-keeper does not want to remove his screens and partitions. There are other gambling quarters, 't is true, but they are under cover. Let us get this enemy that stands in the open, and then go after the hidden foe.

When we come to contemplate the results of gambling, our hearts fail us. No pen can write an adequate summary. No

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artist's brush can give anything like a true picture. Only approximately can we sum up these deadly results. Certainly it brings poverty and sorrow to many homes—indeed, to all gamblers' homes. The question is often asked, "What becomes of the vast sums lost and won in gambling?" "Why does the successful gambler always die poor?" Simply because no man regards the money obtained by gambling in the same way he considers the wages of his toil. The first thing the successful gambler thinks of is to "have a good time." Success in gambling begets folly in spending. The loser loses; the winner squanders. The whole is gone, and both die "broke." So, then, success in gambling is no insurance against sorrow. \* \* \* It also brings business losses and failures. Of course the losing gambler can not pay his debts, and this means ruin. \* \* \* But how does gambling affect the great army of employees? From the *North-western Christian Advocate* of August 3, 1904, I take the following, which I

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think will serve as a sufficient answer to the above question: "The efforts of employees to make up their losses in speculating and other forms of gambling by robbing their employers has led to several guarantee companies, which issue bonds of various kinds, to take the position that they will not only refuse to go security for those who gamble, but will cancel the bonds of gamblers. The United States Guarantee Company and the Guarantee Company of North America, two of the largest companies in this country, have issued the following circular: 'In view of the apparently increasing tendency to gamble and speculate, which is manifesting itself among all classes, the growing habit among employees of banks, railways, and other large enterprises to "chip in," "pool," and form a "pot" for the purpose of taking "flyers," profiting by "sure tips," and by such methods inducing otherwise honest and reputable men, and especially young men and minors, to begin that which soon becomes a habit and afflicts as a mania; in view of the great

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pecuniary losses which fall upon employers, surety companies, parents and guardians, by reason of such wrongdoing, and with the desire to lessen and stay to some degree, if possible, the penalties which come to the individuals indulging in such evils, and the misery and suffering which too frequently fall upon the parents, families, and friends, as a necessary result of such wrongdoing, the undersigned companies have determined to immediately cancel the bond on any and every employee bonded against whom proof of gambling or speculating has been obtained.' Commenting on this, the general agent of the first named company and secretary of the second, says that 'within a comparatively short time the tendency of young men to gamble and speculate has developed at an astonishing rate. We are doing this for the good of the employee as well as for the protection of the employer. Hereafter no person who has a taint for the gambling habit about him can obtain a bond. This action will do much to suppress gambling.' In Chi-



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cago alone there are fifty thousand bonded employees." The *New York Times* of July 24, 1893, contained a column article headed "Victims of the Race Track," in which it gave a long list of forgeries and embezzlements, all attributable to gambling. There is a sermon of the deepest pathos and power in the confession of Geo. M. Valentine, the defaulting cashier of the wrecked Perth Amboy, N. Y., bank. He says: "The Saturday I left the bank for the last time, I took with me seven thousand, nine hundred dollars that was not mine. I knew that the bank examiner would be around next week, and that I would have to make a semi-annual statement, and an apparent shortage of thirteen thousand dollars would be discovered. Therefore I took the money, determined, if possible, to make up my shortage. I went to the only place where I knew money could be made quickly, for I had no time to lose. I went to a gambling house and played roulette. I won and lost and won again. Finally chance seemed to be turning in my favor. I

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had in front of me, in chips and money, the seven thousand, nine hundred dollars and three thousand besides. It seemed to me the time had come to strike, and I struck. I put up everything I had. The wheel went round and round and I grew dizzy watching it. The little balls dropped into one of the niches, and I had lost. That was the end." Chauncey Depew says: "A considerable portion of failures in business, and ninety per cent of the defalcations and thefts, are due to gambling. I have seen so much misery from men spending their time and money in gambling that I have come to believe that the community that tolerates it can not have prosperity in business, religion in its Churches, or morality among its people."

Now for the remedy. What can we do to abolish this evil? Would it not be well to organize an "anti-gambling society" for the purpose of creating and directing public opinion? We have our societies to suppress drunkenness, lust, and war. And we know what vast

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changes in opinion and law they have wrought. Why not pursue something of the same method in dealing with gambling?

Would it not also be well to boycott all gamblers? Refuse to give your business patronage or your political support to gamblers. Nothing would do more to impress the public conscience than to make gambling a moral disqualification for a seat in Congress or the State Legislature. All it requires is sufficient public sentiment.

But we must finally resort to legislation. Mr. Mulhall says: "So general has the evil become in England, that the House of Lords appointed a select committee on betting. The report of that committee shows the alarming growth of this evil in that country, and the means that should be employed to check it. A step was taken in the right direction when the Home Secretary announced in the House of Commons that all lotteries and raffles were to be excluded from the Coronation Bazar." At a recent session of the Minnesota Legisla-

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ture, a bill was passed empowering "Any city or village to prohibit the maintenance of bucket-shops by a majority vote of the electors." \* \* \*

We also need legislation that will prohibit the publication of betting news. Some newspapers are reaching such a high moral plane as to eliminate betting news from their columns.

A recent Legislature of New York so changed existing laws as to make it possible to obtain evidence against keepers of gambling houses. Formerly frequenters could not be compelled to testify, on the ground that they might degrade or incriminate themselves. But now testimony may be made compulsory. \* \* \* These are all indications of an upward movement in morals.

Here, then, are the remedies: moral suasion, influence, education, and legislation. By a liberal use of these we may make gambling as disreputable as drunkenness and lust.

## THE GOSSIP EVIL

“Speak not evil one of another, brethren.”

—James 4: 11.

**O**NE of the most wonderful faculties of man is his power of speech. And this faculty may be utilized for incalculable good or evil. What is a word? An immortal idea. Impressed with the potency of speech, the poet Longfellow sings:

“I shot an arrow into the air,  
It fell to the earth, I knew not where;  
For so swiftly it flew, the sight  
Could not follow it in its flight.

I breathed a song into the air,  
It fell to the earth I knew not where;  
For who has sight so keen and strong  
That it can follow the flight of a song.

Long, long afterward in an oak,  
I found the arrow still unbroke;  
And all the song, from beginning to end,  
I found again in the heart of a friend.”

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Figuratively speaking, the tongue is a bow from which the arrow of love or malice flies to the hearts of our fellows.

Morally speaking, it is more criminal to utter a lie than to forge a note, or to counterfeit a coin; for the note and coin you can catch and destroy, but you can never overtake the lie. However, we do not realize this. Our human codes of law recognize the gravity of the offense when it comes to the crimes of murder and theft, but they do not count it so grave an offense when the murder or theft is committed by the tongue.

In the third chapter of James we have a great sermon on the use of the tongue. James first teaches us to govern the tongue. If a man governs his tongue, he is a perfect man, able to govern his whole body. But if a man fails to govern his tongue, all his pretensions to religion are vain. Some one has said: "The tongue is located in the head, up where it can make itself seen and heard and felt; and, without stopping to consult any work on anatomy, I will as-

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sume that it is nicely balanced and works with great ease. That it is badly depraved is very apparent, and that at times it seems totally depraved but few will question."

The relation of the tongue to man is set forth under the two impressive figures of the bit in the horse's mouth and the helm on a ship, showing its power of control and direction.

James then teaches us to dread an unruly tongue as we would dread a most pernicious evil. "The tongue is a fire, a world of iniquity." It sets on fire the course of nature. Affairs of society are often thrown into confusion by the tongue. It is a fire, indeed, but it is a fire set on fire of hell. The devil is an accuser, a liar, a murderer; and whenever men's tongues are employed in false accusation, in a malicious scandal, in wicked lying, they are set on fire of hell.

The apostle further shows us how difficult it is to control this member. "It can not be tamed." To emphasize this fact, he compares and contrasts it with

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wild beasts. These can be tamed, but not the tongue. That is to say, it can not be tamed by any human process. If some Yankee could invent a patent for such business, his fortune would be assured. To master the tongue, and, by the help of grace, bring it into subjection, is a vastly greater achievement than overthrowing a kingdom or founding an empire. Thus we see the task before us. "There are but ten precepts of the law of God," says Leighton, "and two of them, so far as concerns the outward organ and vent of the sins there forbidden, are bestowed on the tongue, one in the first table and the other in the second, as though it were ready to fly out both against God and man if not thus bridled."

Let us now look more closely at this power of speech as a factor in our everyday, practical life. No factor is more important in character building, both for ourselves and others.

Speech may be utilized for great good, as when Peter the Hermit became the great moving spirit of the Crusades, and



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when Patrick Henry stirred the loyal, liberty-loving colonists of Virginia, and "Give me liberty or give me death" became the battle-cry of American freedom. Human speech may comfort the distressed, encourage the downcast, inspire the despairing. It may arrest a sinful career and change the course of another's life. John B. Gough is said to have been started on the road to reformation and Christian living by a man who pleasantly addressed him as "Mr. Gough" when he was a drunken loafer.

See also in human speech the possibility of prayer and praise, of confession and thanksgiving. Wonderful are the possibilities for good. But there are also possibilities for evil. How many reputations and characters are destroyed by the unruly tongue! The Psalmist says: "I will take heed unto my ways, that I sin not with my tongue." Our words are readily committed to our impulses; but as these impulses may easily be wrong, wrong words may easily be spoken, and the transient feeling fixes

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itself in a word that bites. Thus, finally, the man is committed to something which he otherwise would be glad to forget. This not only removes the restraint upon passion, but it also has a depressing effect upon life. Many a soul has been hurled into hell by a surly growl or a censorious, fault-finding spirit. Many of the sins of life are committed by the tongue. Laurentius once said: "There are as many kinds of sins of the tongue as there are letters in the alphabet." Consequently, a list of those things to be avoided in our conversation would be very large, including profanity, falsehood, obscenity, slander, and gossip. But it is my purpose to speak of just one—gossip.

This sort of conversation is indulged in by those multitudinous, buzzing, venomous pests of society whom St. Paul describes as meddlers and tattlers and busybodies, going about from house to house, speaking things which they ought not. Under this head of gossip we may group several familiar things.

But before proceeding to classify

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these, allow me to remind you that reputation and character constitute a person's real capital. To succeed in any pursuit one must be in good repute both for ability and honor. The mechanic must have a reputation for skill and sobriety; the banker must be known for his business sagacity and honesty; the artist must be renowned for his genius and reliability. The minister at the altar, the lawyer at the bar, the physician by the bedside, must each be esteemed for his ability and integrity. Do you not see the commercial value of a reputation? Therefore, to blast that reputation is to rob the man. The chief difference between a robber and a despoiler of a reputation is that sometimes you may recover the stolen goods, but never, or seldom, the reputation. Hence, no punishment is too severe for one who deliberately ruins the fair name of another.

You remember the lines of Shakespeare:

“Who steals my purse, steals trash;  
But he who filches from me my good name,

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Robs me of that which not enriches him,  
Yet leaves me poor indeed."

The first form of gossip is censorious conversation. This word "censorious" is suggested to us by the duties of the Roman censor, who exercised the office of inspector of morals and conduct. Hence a censorious person is a critical, fault-finding person; one who delights in this. Nothing is easier for some people than to make conversation lively at the expense of others.

Another kind of gossip is that which we call "hearsay." The foundation for this sort is laid in the preface attached to so many bits of news—"They say." There are many small people who are never so happy as when, mosquito-like, they can keep flitting and buzzing and stinging some poor victim, while they hide behind the statement of "hearsay." Here is an expressive putting of the case:

"Who says that Smith must beat his wife?

Who says Jones leads a double life?

Who says that Brown makes party strife?

They.

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Who says the words that sting and smart?

Who incognito plies the art?

And yet of whom you are a part?

They.

Then, we have a form of gossip known as "back-biting." A very suggestive name, indeed. Here is a form of cowardly slander which does not meet the object of its calumny face to face, but stealthily bites him in the back. It was St. Augustine who suspended over his hospitable table this suggestive couplet:

"He that is wont to slander absent men  
May never at this table sit again."

Pythagoras used to say that the wound from the tongue is worse than that from the sword; for the latter affects only the body, while the former affects the spirit—the soul. Back-biting is as old as Adam. When this man Adam attempted to throw all his sin on his wife's shoulders, he probably tried to whisper his accusation behind her back. But at least one person preceded Adam at this foul business. The devil slandered the Almighty in the ears of

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Eve. The literal meaning of diabolos is back-biter. The devil was the first back-biter, and the father of them all. In many Bible texts whisperers and back-biters are classed together. This is because Satan, the original, teaches his children that an evil story is best impressed by clouding it in mystery and whispering it as a secret. The back-biter is generally one who suspects the unworthiness of another because he knows his own unworthiness. Let it be reported to-morrow that some business man, hitherto known and accepted as honorable, has, under great temptation, fallen, and misappropriated trust funds, and the first man to believe and retail the report will be the man who feels in his own heart that, under like temptation, he himself would have fallen. It is the man who has the least religion who makes the most noise when somebody else stumbles.

There is also a form of gossip by which news is conveyed "in strict confidence." "I would n't for the world have it go any farther."

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The great trouble is that most of us talk too much. Some one has said, "Those who have few affairs to attend to are great speakers. The less men think, the more they talk." When Latimer was on trial for heresy, he heard the scratch of a pen behind the tapestry. In a moment he bethought himself that every word he spoke was taken down, and he was all the more careful what words he uttered. Archbishop Leighton says, "He is wise that hath learned to speak little with others, and much with himself and his God." At least eight-tenths of our Church troubles grow out of an improper use of the tongue. How important, at times, it is to keep the mouth shut. No trouble can be settled so long as people insist on talking about it. If an inquest were held over all our dead Churches by a competent jury, in most cases the verdict would be: "Killed by a quarrel brought on by an overdose of gossip."

Now, it is very easy for idle gossip to evolve into slander. If a man have the right to life, liberty, and property, he

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has also a right to his character; and every injury done to character is a crime against society. Of course character and reputation differ, character being what you are, and reputation what people say you are. Yet every attack upon reputation is, in a degree, an attack on character. Hence, one is justified in protecting this treasure.

Slander not only includes false statements, but also true statements misrepresented. In every case, the slanderer is to be feared. If a person will slander another to me, he will doubtless slander me to another. And the willing listener is quite as bad as the tale-bearer. Speaking of this class, Plautus said: "Those men who carry about, and those who listen to gossips, should, if I could have my way, all be hanged; the tattlers by their tongue, and the listeners by their ears."

I trust that you have discovered by this time that it is quite as bad for a man to gossip and slander as for a woman, and that there are about as many men in this class as there are



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women. A gossiping, slanderous man is just as detestable as a gossiping woman. Eternity alone will reveal how many characters have been injured and reputations destroyed in the village store, the postoffice, the barber shop, and the club. Possibly no single vice does so much irreparable damage as the talk of idle tongues, that kind of talk which comes from empty minds. Pope, in describing this sort of talk, says:

“At every word a reputation dies.”

It would be well if we all should adopt the rule of Miss Mitford, who, when any scandal was repeated to her, would quietly answer, “Now, I’ll just put on my bonnet, and we’ll go and ask if that’s true.” I am sure scandal could not long exist in the face of such efforts to ascertain the truth.

I am not now inferring that every bit of gossip is untrue. Alas! some of it is only too true. But God’s Word cautions us against speaking evil of another, even if it is true, unless there is some necessity for it. Our lips must be

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guided by the law of kindness and love. Where we can not speak well, usually we had better say nothing. We must not take pleasure in making known the faults of others. We must not divulge the secret things of other lives. Some things that are true need not be told. The deepest wounds may be made by the tongue that never tells a lie, but which unlovingly tells the needless and painful truth. True charity may sometimes demand silence.

There are various ways in which we may slander another without saying a word—a mere gesture will suffice. A shrug of the shoulder, a wink of the eye, a tilt of the head, a raising of the brow, a sigh, a rising inflection on the voice. Any one of a hundred little motions will do. Ruskin says: “The essence of lying is in deception, not in words. A lie may be told by silence, by equivocation, by the accent on a syllable, by a glance of the eye; and all these kinds of lies are worse and baser by many degrees than a lie plainly worded; so that no form of blinded conscience is so far sunk

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as that which comforts itself for having deceived, because the deception was by gesture or silence, instead of utterance.”

There are two kinds of slander especially worthy of consideration and condemnation. One is political slander, by which the reputation and character of every rival candidate is torn to shreds. This is why good men fear to enter politics. I believe the time has come for some means to be devised to protect the good names of our political candidates.

\* \* \* The other kind of slander is journalistic, by which public characters are brought into disfavor and ridicule by the editorial and the cartoon. Why should our public men be made to appear foolish and ridiculous in the funny cartoon? Here lies one of the causes of our modern irreverence and disregard for law. “Yellow journalism” leads us to think lightly of rules and laws, until we have developed a dangerous contempt for both. The time has come to treat every yellow journalist as we would any other defamer of character.

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Now, to remedy this evil of gossip, we must, first of all, be candid. This word "candid" comes from the Latin "candidus," meaning white and clear. It referred to the Roman candidate for office robed in his white toga. We must also be simple. Follow the direction of Wagner's "Simple Life." "Simplicity" comes from "sine," without, and "plica," fold, without fold. Duplicity is having two folds. Simplicity is single-mindedness, straightforwardness. We must also be sincere. This word, again, is from "sine," without, and "cera," wax, without wax, pure honey. And so we get purity of heart and thought. It is a matter of the heart. "Out of the abundance of the heart the mouth speaketh." Get the heart clean, and the speech will be clean. The Psalmist was a philosopher when he said, "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer."

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“This know also, that in the last days perilous times shall come. . . . For men shall be lovers of pleasure, more than lovers of God.”

—Second Timothy 3: 1-4.

**T**HIS text directs our thought, not so much to the peril of open and violent opposition to the truth, as to the danger of indifference and indulgence. In these four verses of Scripture every command of the Decalogue is comprehended. There is a time coming when the people shall be idolatrous. Self, money, and pleasure will be their gods. And it requires no great effort to see that we are fast approaching that time. Leaving out of our consideration the matters of self and money, let us devote our attention to the pleasure problem. Men shall be lovers of pleasure more than lovers of God! What myriad forms of pleasure,

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pastime, recreation, and amusement we have invented for ourselves!

I am aware of the fact that the discussion of this subject leads us on to some very delicate ground, for all of us do not, nor will we ever, think the same with regard to the matter. We all do agree that man, in his many-sidedness, has a large capacity for pleasure, and that it is God-given. But there are all sorts of notions. Some regard all forms of amusement and pleasure indiscriminately as right and good. Others regard all pleasure indiscriminately as wrong. Some people place great question marks about certain well-known forms of amusement. Others have no question whatever concerning them. Hence, when a young person enters into the social life, the first impression is queer and puzzling. There is no doubt we have been swinging to extremes. Eggleston, referring to one of these, says, in his "Roxy:" "Puritan preachers and teachers of the seventeenth century are the masters of the nineteenth century. To this day we take our most

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innocent amusements in a guilty and apologetic fashion, bowing to the venerable prejudice of the past." This is the conservative extreme toward which we did swing a generation ago. But to-day we are swinging rapidly toward the radical extreme and flinging "venerable prejudice," both good and bad, to the winds.

What we need is a view of this side of life which shall be free from all fanaticism on the one hand and all rank worldliness on the other. However we may differ, we all agree that some forms of recreation and amusement are permissible—nay, are obligatory. All work and no play makes a very dull disciple. The peril of the times is not that men love pleasure; that is natural to them; man's capacity for pleasure makes it an absolute necessity. But the peril of our time is that men love pleasure more than they love God.

You will notice that pleasures easily divide themselves into two very distinct classes, those which give diversion with rest to mind and body, and those which

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give diversion with waste to mind and body. Those of the first class are wholesome, healthy, necessary; those of the second are enervating, unhealthful, exhausting. By applying this test you may quickly classify any pleasure under its proper head.

Thus we see that pleasures may be lawful and healthy. But they should never be the ruling passion of our lives. We are not here simply to have a good time. Neither are we here to drudge three hundred and sixty-five days every year without intermission or variations. We are social beings; it is the social instinct that leads us to live together in towns and cities, to institute governments, and establish Churches. You have doubtless heard of the old Irish woman who was found by a mission worker in New York City, supporting herself by picking rags. The mission worker had the old lady sent to the country for the summer. But one day, shortly after, the Christian woman was surprised to find the old woman in her old haunts. On being questioned as to



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why she did not stay in the country, she replied, "I likes peoples better nor stumps." It was the social side of her soul expressing itself.

It is this social side of life that demands rest, diversion, and entertainment; this is necessary to our best work and character. The real mission of pleasure, therefore, is to help and stimulate, to clear the brain, cheer the heart, and freshen the energies. Its ministry is to bless, not hurt; to uplift, not to degrade; to make one more and more the child of God, and not more and more the child of the devil. The children of men are entitled to all the legitimate pleasure they can find. There is none too much for many people.

But there is much that is positively harmful in many of our modern forms of amusement. Alas! who has not at times felt that he has been harmed by his diversions? Indeed, many of our amusements are positively hurtful to the body, mind, and soul. No wonder the Church places her ban on some of them. I can not refrain from speaking specific-

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ally of some of these things, and I do it in all kindness. I have not dipped my pen in gall, but have tried to exercise the utmost charity toward all who do not agree with me.

First, there are the cards. I speak not against mere pieces of pasteboard, nor the fantastic characters printed on them, nor even of the element of chance, for I can conceive how this element of chance may add to the interest of innocent sport and give needed recreation. But cards are in bad repute; they have fallen into disgraceful association; they are often suggestive of the low and vulgar and foul. There is also such a fascination about them for many people that they cease to be a means of recreation and quickly merge into dissipation. There are those who inquire, "Can not cards be played at home, where surroundings are good?" Certainly. But the difficulty is to keep them home. I have already shown, in a preceding sermon, that they are runaways, and frequently young people trained at the social table have become professional gamblers.

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Then, there is the dance. This is such a live topic that no sermon on pleasure-seeking can ignore it. What do we find of an objectionable character in our modern dance? True it is that David danced before the Lord in holy ecstasy. True it is that the maidens of Israel greeted David in patriotic fervor with timbrel and dance. But this is all very different from the modern dance. If religious fervor or love of country should be the motive of the dance—if the sexes should dance separately, as did the men and maidens of Israel—then I would have nothing to say by the way of objections. But there are, as every sane man and woman knows, dangers and evils attending our twentieth century dance.

There are sexual dangers to which it exposes its devotees. The liberties accorded in the dance of to-day are such as to arouse the lower passions. I do not say that all who dance are impure. I do say that the temptations in that direction are very great. A New York chief of police declares that three-

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fourths of the abandoned women of New York City were ruined in the dance.

There are also physical evils which are neither few nor inconsiderable. Late hours, liability of taking severe cold because of lack of proper clothing, and an exhausting strain upon highly strung nerves constitute the black-list of dancing. The same statement with reference to card-playing holds good here. It quickly passes from recreation to dissipation.

To any one who inquires if there is any harm in a select home dance, I answer that, like the cards, it can not in many cases be kept either select or at home. Its fascinations lead the young woman to the public dance, where she is compelled to associate with men to whom she would not deign to speak on the street.

To the one inquiring whether or not a Christian may dance, I answer, Much depends upon the kind of Christian you choose to be. A very few people have crossed Niagara Falls on a rope. But thousands have gone over on the great

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bridge. So some few have possibly retained a nominal Christianity while they danced, but thousands have widened and strengthened their influence by using their time in better pursuits.

And what shall I say of the theater? Attempts to reform the theater have been repeatedly made, but with only temporary success. It is true that all theaters are not now so bad as all theaters were in the reign of Charles II. But to-day some are as bad as the worst ever were. That the worst thrive best, and the most respectable yield often to the low—and all because it pays—are reasons which lead one to think that all the corruption has not been removed. I do not protest against scenic representations or ingenious impersonation, for the eyes are in no sense inferior to the ears as channels of knowledge and inspiration. But here the theater stands, an immense institution, whose influence is bad. It was outlawed by the Greeks and Romans, the Spartans believed in its prohibition, and Macaulay says of English theaters that, “From the time

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they were opened they were the seminaries of vice.”

The great trouble with the theater is that it deals in highly spiced goods. Its love affairs are elopements and intrigues. Home life is made to appear tame. Goodness is placed at a discount. Modesty is superseded by vulgarity. Undiscovered rascality is often made heroic. Its Christians are often made to appear as fawning hypocrites, narrow bigots, or senseless fanatics. Hence, its moral effect on the community is not good.

The effect on the actors and actresses is not good. Said one successful actress, “To keep pure on the stage is a giant’s task.” Mr. Clement Scott, the eminent English dramatic critic, says: “If any one I loved insisted upon going on the stage, I would be terrified for her future, hopeless for the endurance of our affection or even our friendship. For stage life, according to my experience, has a tendency to deaden the finer feelings and crush the inner nature of men and women; to substitute artificiality

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and hollowness for sincerity and truth. I speak from an intimate experience with the stage extending over thirty-seven years."

Thus the general trend of the theater is bad. Edwin Booth once wrote that he never permitted his wife or daughters to witness a play until he had first ascertained its character. He says: "While the theater is permitted to be a mere shop of gain—open to every huckster of moral gimcracks—there is no other way to discriminate between the pure and the base than through the experience of others." A careful study was made of sixty plays produced in New York's best theaters, and it was found that more than fifty of them were corrupt. The same results followed similar investigations in Chicago and Indianapolis. After carefully examining sixty plays put on the stage in New York City in one winter, a distinguished writer says: "If language which would not be tolerated among respectable people, and profaneness which would be branded as irreligious, are improper

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amusements, then at least fifty of these plays should be condemned.”

I have been informed that in Germany the Government regulates the amusements through a secretary appointed for that purpose. It is his business to censor all proposed plays, prohibiting everything of a degrading character. It is quite evident that we need some such provision here in America.

I am not presuming to say that all actors and actresses are immoral or that all plays are degrading. There have been a most noble line of men and women who have elevated the stage, and there have been many plays whose influence upon life has been salutary. Comparing the theater with the other two questionable amusements already referred to, I am compelled to say that I find in it the least objection. With proper direction, the theater could be made a most forcible preacher of righteousness.

Before leaving this phase of the subject, I can not refrain from offering a few suggestions concerning the wordy war which has been waged over para-



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graph two hundred and forty-eight, now two hundred and sixty, of our Methodist Discipline.

Most Methodists who urge the removal of this paragraph, which specifically prohibits certain worldly amusements, are strongly opposed to these amusements. They believe that Christians should not indulge in them; that they are detrimental to the spiritual life and hinder the progress of the Church. So that both parties to the controversy agree that the things prohibited are bad. But those who favor the retention of the paragraph in question have not always given their opponents credit for being honestly opposed to these things as they themselves are. The main difference is one of method. The conservative think that if these things are bad, we as a Church should say so with all distinctiveness. They hold that amusements which hurt the Christian and retard the progress of the Church should be specifically and emphatically prohibited. It has seemed to them that if the law is not always rigidly enforced, the

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existence of that law has a deterrent effect and prevents thousands of our members from indulging in these things. Still further, it has been felt that, if this paragraph should be expunged from the Discipline, it would be interpreted as a practical abandonment of our position on the whole question of sinful amusements.

On the other hand, the radicals claim that the paragraph is obsolete and almost never enforced. That the fact of its violation is so often winked at that it tends to break down respect for the Book of Discipline and for the Church. That it is better to lay down general principles for Christian conduct, and allow individuals to fashion their lives according to the teachings of the Word of God and the dictates of conscience. That it would be better to incorporate into the Discipline a general deliverance on the subject of sinful diversions, embodying a fervent exhortation not to indulge in them. That the catalogue of prohibited amusements is of recent origin, and that we would

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better return to the historical and general rules given to the Church by Mr. Wesley; that we should avoid "such diversions as can not be used in the name of the Lord Jesus."

Thus you see there is very little difference in the Christian ethics of the two contending parties. I trust, therefore, that in future discussions of this issue we shall not declare that those who urge the removal of this paragraph are a backslidden lot and desire to plunge the Church into a sea of worldliness. Let us give each other credit for love of the Church; for loyalty to what we all conceive to be her highest interests. We must remember that not all good people see issues from exactly the same angle of vision. Whatever side of this issue we advocate, let us by all means be fair.

In connection with this pleasure problem, and as one of its factors, I must refer to the shameful misuse of wealth. I have read that "there are six thousand New York women who spend annually forty million dollars for dress."

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Also that "there are certainly ten thousand rich women in America who could save for the poor at least thirty million dollars a year by simply reducing their annual allowance to three thousand dollars apiece." Dr. Strong says that "forty-nine dollars and eighty-five cents will clothe a tenement family of six or seven for one year." Thus the thirty millions saved would clothe six hundred thousand families, or practically all the deserving poor in the United States.

Now, if you ask any one of these women why she spends so much on dress, she will say, "We women dress to please the men." But is this true? I think the average man will tell you that the women dress to please themselves, for general admiration, and to keep abreast with the fashion. If women dressed to please the men, then single women, who are interested in securing a desirable husband, would be the most lavishly dressed; but such is not the case. The fact is, men marry for love, or beauty, or charm, or even for money, but never for clothes.

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There are also the social functions—banquets, dinners, luncheons, receptions, balls, and entertainments, where these expensive dresses are worn and where wealth is spent with a prodigal hand. Speaking of the ball given by Mr. Hyde, of Equitable Life Assurance fame, a New York paper remarked: “If a man wishes to spend a hundred thousand dollars on a costume party, and he has the money, and got it honestly, no one has a right to find fault.” And again, “When people have money to burn, they would certainly suffer cruelly if they were not allowed to burn it.” But the “burning” of this money by Mr. Hyde, you will remember, resulted in the great life insurance investigations which retired Mr. Hyde and others from responsible positions.

It is this display of wealth that is causing much of the industrial unrest and social disorder in our large cities to-day. When a rich man will give a five-thousand-dollar breakfast to his friends while five thousand people are

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starving in the streets, there is cause for alarm.

Thus the inordinate desire for pleasure, and chiefly that of the questionable sort, asserts itself. When I come to study this problem, I find myself fearing that our people have gone amusement daft. In 1903 a New York City paper counted forty-six new playhouses in this country, with a total cost of seventeen and one-half million dollars. Thirteen of these were in New York City, and cost eight and one-half millions. One who knows, says that in New York City the theaters cost more annually than the schools and Churches and police force combined. There are a thousand and one forms of amusement beckoning the people on to a life of pleasure.

But do not be deceived into believing that much of this is real pleasure or recreation. We need recreation. Exhausted by toil, fretted by care, and weighed down by anxiety and worry, we need to forget our troubles, to rest, to be cheered, to be re-created. Now, what

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will do this for us? Surely not dancing till daybreak in a heated room in company with men and women who are morally beneath us; not shuffling cards all night, and working ourselves up into a frenzy of excitement over the game; not the wasting of three mortal hours in the impure atmosphere of a crowded theater, applauding profanity, obscenity, and ribald wit. No; these things belong to the sensual man, the man who is ruled by his passions and appetites. His noblest pursuit is self-gratification, and his end is disappointment and shame. The Greeks had a temple of pleasure which was entered through a magnificent doorway, where lights gleamed and minstrels played and sang. From within came the sound of music and dancing. But at the rear of the temple was a wicket-gate opening into a swine-yard. The lesson is not far to seek. The end of pleasure-seeking is not satisfaction, but satiety. Ah! When men and women become lovers of pleasure more than lovers of God, then the situation is extremely critical. \* \* \* Immersed as many

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are in business, or carried away by fascinating pleasure, it is difficult to believe that that which is of supreme interest is in danger of being lost. To all appeals the answer is apt to be in substance, "I am satisfied with life as it is." It is related of Charles VII of France, that when the affairs of his country were in a most desperate state, England being in possession of the capital, the king continued to amuse himself with balls and entertainments, just as though nothing serious was pending. One day, when the king was in the midst of preparations for a particularly elaborate function, one of his ministers came to him on a matter of public business. The king talked about the coming entertainment, and finally asked the minister what he thought of it. "I think," said he, "that it is impossible for any one to lose his kingdom more pleasantly than your majesty." How many there are who are losing their kingdom pleasantly in these days!

This pleasure-seeking craze has its effect upon Sabbath observance. All our



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theaters and places of entertainment in the cities, with few exceptions, are open on Sunday; and Christian people have to fight to keep our national expositions closed on that day. Indeed, Sunday is coming to be regarded as a holiday instead of a holy-day. When King Edward shocked his subjects by desecrating the Sabbath, Dr. Joseph Parker, in his London pulpit, said, "If the king goes to a Sunday concert, as he did recently, he deals a deadly blow to the Englishman's Sunday." This is equally true concerning American officials and the American Sunday. When Prince Henry of Prussia visited our country, our public officials never recognized any such thing as an American Sabbath. Traveling and all sorts of entertainments were planned on that day. Naturally and inevitably there has arisen a demand among the common people, and especially of the baser sort, for equal rights and privileges—personal liberty; and to-day a large element is clamoring for Sunday games, concerts, and plays, and saloons are crying

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for a wide-open Sunday. In the midst of it all, good men are inquiring, with bated breath, "Where is it all to end?"

Now, when doctors disagree as to this question of pleasure, who shall decide? I answer, the individual conscience, inspired by the example of Jesus. What was Jesus' attitude? He never condemned all desire for pleasure—only excessive desire. He was not an ascetic. He attended a marriage feast and other social festivities, and the Pharisees called Him "a gluttonous man and a wine-bibber." But Jesus never went for the food and drink; He regarded them as opportunities for teaching and influencing men. While Jesus entered into life's pleasures, yet all waste, extravagance, vulgar display, selfishness, prodigality, and exclusiveness are hostile to His spirit and life and teaching.

Jesus taught that there are other pleasures besides these lower, animal, sensual ones. "Anything constitutes our pleasure that we like or prefer," says Sedgwick. Now, Jesus came to exalt our tastes and desires. Sensual

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pleasure is only the vestibule to the temple of spiritual delight. The only true and lasting pleasures are those that partake of the nature of the life to come, the pleasures of love and sympathy and service and devotion and gladness of soul.

JESUS teaches that joy is not found in objects; it is in ourselves. I know how it seems to a young person entering society. It would seem that cards and dancing, the theater, wine suppers, and the like just about describe the whole range of social pleasure. There seems to be but little left with these cut out. But let me ask you, young man, young woman, What is your point of view? What are you seeking? Is it the killing of time? Is it just a frolic? If so, go ahead. But if you want improvement, then pause and consider.

To all who are perplexed over this pleasure problem, I offer this excellent rule given by Susannah Wesley to her son John: "Would you judge of the lawfulness or unlawfulness of a pleasure, take this rule: Whatever weakens

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your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; whatever increases the authority of your body over your mind, that thing, to you, is sin.”

*Presented  
by Parables  
7/10/10*

## THE GREED FOR GOLD.

“They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil.”

—First Timothy 6: 9-10.

**T**HIS text sets before us the great and growing evil of greed, covetousness, avarice, an evil which is the real underlying cause of many vices, frauds, oppressions, and crimes.

Those who allow the accumulation of wealth to become the ruling passion of their lives do fall into many temptations and snares. The Scriptures do not say this is the case of those who are rich indiscriminately; but of those who will be rich; those who place their happiness in wealth; those who covet it inordinately and pursue it violently. The devil, true to his characteristic shrewd-

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ness, sees the direction in which men's lusts carry them, and he baits his hook accordingly. He knew how fond Achan would be of the golden wedge, and how eagerly Judas would take the offered pieces of silver.

As we view the situation, there are three conditions possible for the future life of the world. First, domination of the world by the spirit of commercialism, when the dollar will in fact be almighty among men. Second, a constant, varying struggle between the forces of commercialism and evangelism. Third, the domination of the world life by the forces of evangelism, when money shall take its proper place as the servant of men. It is indeed sad, but none the less true, that the signs of the times indicate the growth of the money-power. It is astounding how strong a grip the spirit of avarice has upon the people. It is evident in the nation. The most conspicuous sign of the times is the extraordinary expansion of our national wealth and territory. It is evident in business life. Was there ever such an

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age of corporations, combines, and trusts? It is evident in the individual. Dissatisfaction and discontent are in evidence everywhere, and men are continually reaching after more. All this tends to more and more ungodliness, until the spirit of greed controls men. This is a calamity, for it eliminates from man every humane, benevolent, and philanthropic purpose. The more he gets the more he wants, until, like the sponge that absorbs constantly, and never gives out anything until it is squeezed, this man absorbs all the wealth of the community, only doing some act of benevolence when squeezed, forced to do so by public sentiment.

There has developed among us as a people an alarming desire for wealth, and the schemes for gratifying it are legion. Many of these practices will not bear the scrutinizing eye of the civil law, and many more will slink away before the light of the moral law. Not only is there a passion for money-getting, but also for getting it quickly. It is astonishing how quickly and completely the

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money-interests of this country are concentrating in the hands of a few. According to the census of 1900, there were one hundred and eighty-three corporations controlling twenty-two hundred and three plants. The fact that these few corporations control more than three billion dollars of capital, and produce the major portion of our manufactures, is enough to make the thinking man give renewed consideration to the problem of wealth concentration. There are to-day possibly a dozen men who hold the bulk of this country's wealth; and they have acquired it in an incredibly short time. A generation ago a millionaire was a curiosity, but to-day there are a number of men whose interest-money reaches into the millions. I do not charge that all of this money is tainted by unfair practices, but there is strong evidence to prove that much of it is.

Many of those possessing great wealth have paid too dearly for it. When a man obtains wealth at the expense of his health he is paying too dearly for it.



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Surely we have not forgotten the fabulous price men paid for wealth during the mad rush to the Klondike gold field a few years ago, when hundreds of lives were thrown into the balance. Many journeyed there to dig gold, but they only dug their graves in the ice and snow. When a man obtains wealth at the expense of his family, he pays too dearly for it. This is true of men who leave comfortable homes with educational and religious advantages and move into localities without schools and Churches, or where the morals are corrupting. And all of this privation in order to secure a little land. When a man obtains wealth at the expense of his conscience, he pays an exorbitant price. Some people have grown rich lying to the assessor. The community that has not a few tax-dodgers is a rare exception. The prevalence of this evil has made tax-ferret laws necessary in several of our States.

The power of money is rampant in almost every walk of life. In the paths of passion and shame the power of

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money dominates. It is stronger than the passions and vices of men. Eliminate money from the drink question, and you have nearly solved the problem. One of the two great pillars on which the drink traffic rests is gain, the other being sociability. If there were no money in it, no man would want to manufacture or sell intoxicants, and no community would tolerate a saloon. Eliminate money from the social evil, and you will greatly simplify the problem. Eliminate money from politics, and you make possible better government and purer legislation.

But even in the legitimate branches of business enterprise we are confronted with the dominant power of greed. Recently Mr. Thomas Lawson has been giving us some lessons in "Frenzied Finance," an exposé of the financial workings of "Standard Oil" and "Amalgamated Copper." We may not be willing to accept all that Mr. Lawson says, but he certainly provokes us to thought. We have not yet forgotten our experience with the coal trust, when, as a re-

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sult of the miners' strike, we were threatened with a coal famine and the price of coal shot up almost "out of sight." A commission settled the differences between the companies and the strikers, but the "dear public" is still paying the bills. We have also had our experience with the meat trust, which has caused beef "on the hoof" to go down, down, down, and beef "on the hook" to go up, up, up. Thus, the worst enemies of the country are those within her own borders, enjoying the protection of her laws, and the benefits of her social and political life, while they "corner" food stuffs and necessities of life, thus forcing the man of limited capital out of business and causing many of the worthy poor to suffer and die. \* \* \*

In his address before the Union League Club at Philadelphia, January 30, 1905, President Roosevelt declared that the corporate interests of the United States must submit to Government supervision. With far-sighted clearness of vision, Mr. Lincoln saw that in a Republic such as ours, permanent prosperity of any part

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of our people was conditioned upon the prosperity of all; and that, on the other hand, any effort to raise the general level of happiness by striking at the well-being of a portion of the people could not but result disastrously to all. The same principles apply to our industrial problems to-day. In the address referred to, Mr. Roosevelt said: "Neither will this people, nor any other free people, permanently tolerate the use of the vast power conferred by vast wealth, and especially by wealth in corporate form, without lodging somewhere in the Government the still higher power of seeing that this power \* \* \* is used for, and not against, the interests of the people as a whole. We do not intend that this people shall ever fail as those of olden times failed, in which there finally came a government by classes, which resulted either in the poor plundering the rich, or in the rich \* \* \* enslaving the poor; for either event means the destruction of free institutions and of individual liberty."

Paul's statement to Timothy has its

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warning for the minister as well as the layman. He addresses Timothy as a "man of God." Ministers are "men of God," and should conduct themselves accordingly in everything. In these days of so many temptations that come to ministers to speculate, the words of Paul are of great significance. "But thou, O man of God, flee these things." Beware of the love of money, the rock on which so many human barks have foundered. It ill becomes any man, but especially "the man of God," to set his heart upon the things of the world. Nothing so weakens the influence of a minister like the spirit of avarice, a grasping desire for material wealth.

Do not misunderstand me. It is possible for a man to have much money and not love it. I know such cases are rare; but they do exist. On the other hand, a man may exercise an avaricious spirit with the little that he has. It must also be understood that there is a vast difference between greed and ambition. One may be ambitious without avarice. Indeed, one of the prophecies

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of an unhappy future for a nation is the fact that its people are without ambition. Hence, I would do my utmost to inspire the boys and girls with a lofty ambition. Determine to be a factor in society, and to acquire a reasonable amount of material wealth. But by all means make this ambition subservient to the purpose of developing a magnificent character.

Now, how do men use their wealth when once acquired? The expansion of wealth, national or private, brings with it an increase of responsibility and peril. What problems our newly acquired territory has brought to the nation! What is to be our solution of the trust problem? This, indeed, is not a time for self-congratulation, but for self-searching. "Mr. Dooley" has aptly remarked that "the problem of the Philippines is not so much what we will do with them, as what they will be likely to do with us." In view of the great and rapid increase of wealth, what is to become of the simplicity, integrity, and idealism by which American life has been character-

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ized? Are we to become a nation of tariffs and exports, of trusts and combines, of stocks and bonds, of silver and gold; or are we to remain, as of old, the standard-bearers of democracy?

It must be admitted that some wealthy people have conscientiously used their money for untold good. That canting spirit which pretends that no good can be done by the use of money, but that everything of worth must be achieved by personal effort, should be discouraged. It is merely the combined result of conceit on the part of those who have no money to give, and hypocrisy on the part of those who have the money but do not want to give it. "If there were none of those maligned rich people," wrote a sensible lady, "who would build hospitals, asylums, and orphanages? Who would endow colleges, and donate libraries, and promote public charity?" If we are honest in our thinking, we will concede that some good people have used their money wisely and well. It would be impertinent to deny that the millions of George Peabody have been an incal-

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culable blessing to the artisans of London. It would be foolish to assert that the millions of Mr. Crittenton have not helped many abandoned girls to a better life. And what shall we say of the benevolence of Miss Helen Gould?

But money has in it the possibility of evil as well as good. This is aptly illustrated by the poet:

“Gold! Gold! Gold! Gold!  
Bright and yellow, hard and cold.  
Molten, graven, hammered, and rolled,  
Heavy to get and light to hold;  
Hoarded, bartered, bought, and sold,  
Stolen, borrowed, squandered, doled;  
Spurned by the young, but hugged by the  
old  
To the very verge of the Churchyard mold;  
Price of many a crime untold.  
Gold! Gold! Gold! Gold!  
Good or bad a thousand-fold  
How widely its agencies vary;  
To save, to ruin, to curse, to bless,  
As even its mingled coins express,  
Now stamped with the image of Good Queen  
Bess,  
And now of a Bloody Mary.”



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Yes, money will kindle a fire to warm the blue hands of poverty, or to burn up truth, virtue, love, and all the noblest passions of the heart. Money will provide bread for the hungry, or glut the soul and body with brutish vices.

However, every true student of human nature observes that the tendency of growing wealth is to destroy the nobler life of the soul. There is a deeper meaning than most of us discover in the statement of Jesus, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven." Surely we are not to understand by this that God discriminates against any class of men, for He is "no respecter of persons." The real truth is that rich men, as a class, do not want to enter the kingdom of heaven, or, rather, they do not care to pay the price of admission. The thing we are not inclined to do is always exceedingly difficult. The noted actor, David Garrick, purchased for himself a beautiful mansion with magnificent grounds and gardens. He invited his friend, the noted

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literary character, Dr. Samuel Johnson, who was growing old, to come and pass his judgment on the luxurious home. As they walked through the gardens together, Dr. Johnson stopped, and, leaning upon his cane, said, "David! David! These are the things that make death terrible." So Jesus says to us, "These are the things—wealth, ease, luxury, pleasure—that make My service difficult and irksome to some people."

It has occurred to me that the practice of vice requires the expenditure of a great deal of money. Indeed, character is revealed by the use we make of our money and our leisure moments. Tell me how a young man spends his money, and where he spends his time, and I will tell you what kind of a character he is developing. Yes, vice requires money. Is it drink which entices the young man? It means money. Is it gambling which fascinates? More money. Is it the social vice? Again money is necessary. Think of the fabulous sums expended for luxury and frivolity! The expensive apparel and

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needless ornament, high living, and lavish outlay to attract public attention. All this extravagance has a dire effect upon both the individual and society. As to the individual, it increases his sensuality, drawing him more and more into the maelstrom of vice, until he is finally ruined. As to society, it fosters discontent and breeds anarchy. It is not the unequal distribution of wealth, but the selfish use of it, which engenders envy and hate.

But possibly the most despicable sort of avarice is the miserly sort. "Avarice," says Channing, "is a passion full of paradox; for although the miser is the most mercenary of all beings, yet he serves the worst master more faithfully than some Christians serve the best, and will take nothing for it. He falls down and worships the god of this world, but will have neither the world's pomp, vanities, or pleasures for his trouble. He begins to accumulate treasure as a means to happiness, but he soon comes to regard it as the end of life. He lives poor to die rich. The avarice

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of the miser may be termed the grand sepulcher of all his other passions as they successively decay." How often do we read of some poor, starved, emaciated creature, who has died alone in some hovel, with large sums of money about his person or premises!

Thus the spirit of avarice continues down to the grave. An English clergyman, kneeling beside a very wealthy man as he was dying, asked him to take his hand as he prayed. The man refused. After the end had come, and they turned down the coverlet, the rigid hands were found holding the safe key in their death-grip.

It might be well to take a few general observations just here. One extreme usually calls for another. So we find the spirit of socialism abroad to-day. The radical social and economic reformers of our day are denying the right of private ownership. And this doctrine has made some progress in recent years, due largely to strikes and corporate greed, and strengthened by the political success of some men who have stood on the

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municipal ownership platform. Now, these socialist reformers point to the teaching and example of Jesus for their justification. Nauman declares: "When Jesus says, 'Lay not up for yourselves treasures upon earth,' He shows Himself the opponent of all accumulation of wealth." But this is not true. Are all people who have laid a little of their earnings in stocks and bonds and savings banks and business and homes condemned by Jesus? Did Jesus teach it as wrong to own anything? If so, how could He command us to give anything? You see, the whole argument falls of its own weight. The fact is, that Jesus has no specific doctrine to distinguish the possession of wealth from that of other things. Physical life, if abused, becomes our own degradation. Intellectual life makes him who prostitutes it far worse than he who has it not. Precisely so it is with the gift of wealth.

We must not forget that there are some things better than money. Love, friendship, character are better than money. To know that you have the

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good-will and esteem of the community is better than money. It is all right if, at the same time, you can make money and friends; but it is all wrong if, in the making of money, you lose your friends. Imagine a man, rich as Cræsus, living in a palace, attended by a score of servants, and yet with not a soul to love him. Is such a man rich? No; he is despicably poor. The raggedest tramp who has the love of some one is richer than he. After all, the true riches are not in the strong-box, but in the heart. It is in the breast, not in the bank, that one carries his real fortune. Do you really and truly love somebody, and does somebody love you? As you pass along the street, is somebody glad to see you? Do men believe in you and trust you? Then, you are not poor, but rich. Yes, there are some things better than money. Said a prominent New York millionaire: "I see now that in accumulating wealth I have lost the best things in life. I can not read a book; I fall asleep. I can not enjoy a musical entertainment; it bores me. I can not

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travel; the scenery is monotonous." Another very rich man said: "All I get out of my money is my clothing and food; and my clothes do n't fit me, and my food do n't agree with me."

But we can secure some of these best things in life by a wise use of money. Wesley concludes his sermon on money by advising his people to give all they can. Very good. But when shall we give? After we have heaped up a vast hoard of wealth by every connivery and chicanery, or while we are honestly gathering it? Not long ago we were brought face to face with the Christian ethics of giving, when Mr. Rockefeller made his gift of \$100,000 to the American Board of Foreign Missions. Much was said both in favor of and against the acceptance of the gift. Dr. Washington Gladden, who opposed the acceptance of the gift, said, among other things, "A man should manifest his religion while he is making his money, as well as after he has made it." Young Mr. Rockefeller, defending his father in a speech before Brown University, said:

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“The American Beauty rose can be produced in all its splendor only by sacrificing the early buds that grow up around it. The rose has one thousand buds, and in order to produce the American Beauty, the gardener goes around with a knife and snips 999, in order that the strength and beauty may be forced into one bloom.” Thus, in his economic argument, this young man tells the working class brutally that 999 small business men must be snuffed out of existence in order that his American Beauty, the trust, may be produced. Can we wonder that, after such an argument, when a man gives gifts we have no gratitude to return? One of the secular papers, commenting upon the matter, said, “The incident has contributed much to the gayety of nations, though it has an unfortunate tendency to fill the seats of the scornful.”

This is simply a single case taken from a hundred like it, and illustrating a general principle. If you would avoid the destiny of the greedy, avaricious soul, cultivate the spirit of liberality. It



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may go hard at first, but force yourself to it. The rich fool in our Lord's parable, when his possession increased, asked, "What shall I do?" Many to-day are asking the same question. Allow me to answer it. Do all the good you can. Relieve distress and want. Support the Church and all benevolent institutions. Follow this rule, and you will find your experience sweetening, your hope brightening, and your heart enlarging; for you will then have treasure in heaven.

## IS THE WORLD GROWING BETTER OR WORSE?

“Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this.”

—Ecclesiastes 7: 10.

**I**T is quite possible that the preceding chapters of this volume have raised the question in the mind of the reader, Is the world growing better or worse? I shall therefore apply myself to the task of dealing with this question. There are enthusiasts who will answer for both the pessimistic and the optimistic sides of this question. Hence I shall endeavor to be calm in my reasoning and unbiased in my conclusions.

If this were an inquiry into the commercial conditions, educational life, and civic progress of the world, the answer would be easy. There is no doubt that

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the world is busier, richer, better housed, better fed, better clothed, and probably knows more to-day than ever before. And for this we are all devoutly thankful. There is no doubt in the mind of every unbiased soul that the world is constantly growing "better off."

It is, however, quite a different question whether the world is growing better. What is happening to the world, which, according to Mr. Gladstone, increased in wealth twice as much during the first seventy years of the nineteenth century as it had during the eighteen hundred years preceding? Is this marvelous increase of goods beneficial or detrimental to the characters and souls of the race?

We reach our conclusions here just as we reach them in the individual cases. A man's growth in character does not always keep pace with his wealth and attainments. Here is a man whose property has grown from nothing to millions. But is he in personality better, finer, nobler, than when he was poor? Here is another, who has achieved world-wide fame as a scholar. But can you trust

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him more implicitly to be fair and true and generous than when he was beginning his career? I am aware that in applying these questions to the world, positive answers are impossible. However, we may apply them, and their answers will give us a provisional estimate of the world from the viewpoint of goodness.

Of course, our final conclusions will depend on our optimism or pessimism. If we are optimistic, we will say: "Certainly the world is growing better. Look at the work that is being done to educate the people and help them into better ways of living. All this effort must count for something. The world can not help growing better." But if we are pessimistic, we will say: "Certainly the world is growing worse. Look at the wickedness in high places, the horrors of war, municipal misrule and political corruption, the social evils, the warring elements of capital and labor, and the increase of crime. Without doubt the world is growing worse." You can readily see that both of these answers

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have some foundation in fact. But there is a reasonable optimism. It claims that while the world is not as good as it should be, still it is better than it used to be, and there are fair prospects of further improvement.

Now, there are three factors to be considered in our discussion of this subject; they are justice, kindness, and temperance or self-restraint. Is the world growing better in this threefold sense?

Of course, in considering this question we must take a very broad and extended view. The world, like the individual, has its vagaries, its triumphs and defeats, its exaltations and depressions, its backslidings and repentances, its recreations and revivals. An advance in one century may be lost in the next and regained with interest later. One nation may be degenerating while the others are improving. The same general conditions favorable for most men may prove very unfavorable for some races. Civilization seems to oppress and drive some tribes to the point of extinction. Liberty is too strong a tonic for some

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temperaments. But in considering this question concerning the moral status of the world we are not to allow our eyes to be dazzled by any local exceptions or temporary recreations. We are to look out on the broad field, and trace the movement of the human family down to the present time.

Now, what are the facts as to the world's sense of justice? I know there is a good deal of pessimism in the thought of the general public regarding this matter of justice; but this is due to a misconception of things. The world's sense of justice is expressed in its laws; and I am sure no one can fail to see marked improvement here. There is a conscientious effort to make the law more efficient in the protection of human rights and more just in the punishment of crime.

This is noticeable in the laws pertaining to women. Not many centuries back woman's existence was merged in that of her husband. She was his goods, his chattel, his slave. All that belonged to her was his. He could beat her, and de-

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prive her of her children. And not until the middle of the nineteenth century did the laws of Great Britain and America recognize and protect her as a person, entitle her to work and receive wages, dispose of her own earnings, and have equal guardianship with her husband over her own children. Since that time her mental, civil, and industrial equality has become an established fact. Of course all this is chiefly noticeable in Christian countries; yet we can see traces of it elsewhere. There is the abolition of child-marriage and the practical extinction of the suttee in parts of India. The decline of foot-binding in China. The education of girls in Egypt. All these facts indicate that even the heathen world is becoming more just to woman.

Take, again, the laws for the protection of the young against cruelty and oppression. Since 1833, when the Factory Act was passed in England, there has been an increasing effort to diminish and prevent the enslavement of childhood to labor. Even the parent's right to control must now be in harmony with

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the rights of the child to life and growth. The law itself recognizes the injustice of dealing with young offenders as if they were old and hardened criminals. Juvenile courts and probation officers and reformatories constitute an intelligent and systematic effort to reclaim young life before it is hardened in crime.

You are also aware of the improvement in our modern criminal law. Brutal and degrading methods of execution, such as crucifixion, burying alive, impaling, disemboweling, and the like, have been abolished. And it begins to look as though our modern death penalty may be abolished, excepting in extreme cases. The judicial torture of prisoners and unwilling witnesses by thumb-screw and rack has been done away. And there is a general revulsion against our modern "sweat-box."

We must also take into our account the fact that the world has come to discriminate between degrees of crime. In the eighteenth century men were condemned to death for many different offenses. At the time of the American



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Revolution the laws of Pennsylvania enumerated no less than twenty different crimes as punishable by death. To-day some of the offenses most severely punished in olden times have ceased to be grounds for prosecution, such as heresy, witchcraft, religious non-conformity. On the other hand, practices formerly disregarded or unknown have been made punishable by law, such as the abuse of the liquor selling privilege, gambling, food adulteration, selling tobacco to children, the making of combinations for the restraint of trade, and many others. \* \* \* This readjustment of the law to crime accounts for the apparent increase of crime. There are more offenders because there are more offenses. There is also a greater efficiency in the execution of law. But in spite of the apparent increase of crime, no sensible man believes that the actual amount of violence and disorder is as great as it used to be. Pike's "History of Crime in England" estimates that in the fourteenth century murders were at least sixteen times

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more frequent than they are to-day.

\* \* \* I know there are many items to put down on the other side of this question, such as delays in legislation, irregularities in government, robberies and cruelties and embezzlements unpunished. But these are not new things; they are as old as the world; and the point I make is that they are much less frequent than formerly. I do not profess to believe that the world is altogether just, or as just as it should be; but I am quite convinced that it is growing more and more just every year.

Let us now consider the matter of human kindness. Here the evidences of betterment are even stronger. Indeed, the increase of justice is an outgrowth of the world's benevolent spirit. More is being done to prevent and relieve human suffering, to protect the weak, care for the sick, feed the hungry, and clothe the naked than ever before. Since the middle of the nineteenth century, we are told, charity has grown twice as fast as wealth in England, and three times as fast in France. In the United States

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the amount of gifts of \$5,000 and over rose from \$25,000,000 in 1893 to \$107,000,000 in 1901. The public and private charities of New York alone, over and above that spent on buildings, are estimated at \$50,000,000 a year.

And with this increase of gifts comes also an increase of thought and care as to the best way of dispensing it. Reckless almsgiving has proven to be a most foolish form of self-indulgence. We throw a dime to a beggar not so much to relieve his distress as to ease our own conscience. We attend a charity ball not so much to help the needy as to indulge our own love of pleasure and display. Hence we are now investigating every case of charity. Relief funds are entrusted to responsible and competent committees, who keep books and render an account. An excursion steamboat burns in New York harbor, and a thousand lives are lost. Within two weeks \$125,000 is given for relief; but it is administered by a committee with as much care as they would give to their own business.

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Thus every dollar is accounted for, and a balance of \$17,000 is left to meet future calls. This is an illustration of intelligent mercy. This benevolence is not limited by national boundaries; it has leaped all bounds and become international. It has been estimated that since the days of Abraham there have been three hundred and fifty-three famines in various parts of the world. How many of those suffering nations, think you, received help from the outside world before the beginning of the nineteenth century? Very few, if, indeed, any. But now, within a week after a calamity is made known, money, food, and help of every sort is sent from every quarter. The famine in India, 1900-1901, called forth contributions from Great Britain, Germany, France, and America amounting to \$72,000,000. After the great London fire in 1666, and the Lisbon earthquake in 1755, there was some outside assistance given, but in the main the stricken cities had to suffer alone and help themselves. When, however, the city of Galveston was swept by flood

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in 1900, within three weeks \$750,000 were poured in for relief, and the entire fund amounted to nearly \$1,500,000. The same speedy and substantial help was sent to the earthquake sufferers on the Pacific Coast a few years ago. And very recently the nations hurried their contributions for the relief of those distressed ones in Sicily.

In keeping with the humanitarian spirit are the efforts being put forth to eliminate the horrors of war. The Hague Tribunal shows the path of the world's progress toward the peaceful settlement of international disputes. And each year witnesses some new advance in that direction. Since 1903 seven of the great world-powers have made treaties, pledging themselves to refer all differences to this Tribunal, and at least seven international questions have been referred to special arbitrators. True, war has not yet ceased, and great armaments are still maintained. The ruler who suggested this court was not long ago engaged in a bitter war with another power. But in

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spite of all this, the spirit of mercy has been growing. Private war and piracy have been abolished. The slaughter, torture, and enslavement of prisoners of war have given place to a system of parole and release. There has been a steady advance in the purpose to protect the life and property of non-combatants. If you will compare the siege of a city a hundred years ago with that of Pekin in 1900, you will perceive that war itself has felt the restraining hand of mercy. Think of the influence of the Red Cross Society. In Japan to-day it has a service as perfectly organized as any of its European or American branches. It has a million members, and an annual income of more than \$1,500,000. Thus the spirit of pity and compassion has gained much ground since the days of Charlemagne and Napoleon—yes, even since the days of Libby Prison and Andersonville!

But what of the third factor? What of self-restraint, the willingness to sacrifice one's own profit and pleasure for the good of others? Here we face a real

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problem. There was a vast improvement from the fourteenth to the nineteenth centuries. But whether the twentieth is carrying on the advance is doubtful. Possibly at this point we have again a reaction. At least there seems to be indications of such reaction. The theory of personal liberty is asserting itself in dangerous forms. The false notion that the highest value of life is to be found in intense self-gratification, the indulgence of appetite and ambition, is being set forth with alarming success. Strength is exalted above reason, and success is deified as the power to do what one likes and pleases.

Here, then, is a condition we are compelled to face. On the one hand, there is the so-called "upper class," which regards the world as existing for its amusement and other men as its servants. On the other hand, we have an unmistakable increase of the criminal class, which lives at war with the social order. Corporations and labor unions are so fierce in their struggle with each other that the rights and interests of the

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community are entirely forgotten by both. Lynchings are growing more common. Divorces increase to six thousand a year. And there is an epidemic of shocking accidents, due largely to the spirit of unrestraint and recklessness which is displaying itself everywhere in life. In the midst of it all, would it not be wise to inquire the underlying cause? The obvious fact is that our American youth are allowed to grow up with too little moral restraint and too little example of self-sacrifice. A few years ago Chicago was shocked by a series of crimes which were finally traced to a gang of boy bandits who made the car-barn their rendezvous. These boys were the sons of decent people. But they seem to have been the product of environment more than of heredity. They seem to have had a fairly equal start with other boys, but their vicious character seems to have been formed by themselves and their surroundings between ten and twenty years of age. \* \* \* What sort of conditions have we, when average Amer-



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ican youths can achieve such degeneracy in so short a time? Boys from decent homes spend their life in the streets without restraint, resorting to their homes as to hotels, for food and shelter; while their characters are formed and their spiritual life determined in the street environment. Surely, here is a case of too much liberty. \* \* \* Somehow, in the chaos of transition of American life, too many of us are losing touch with moral restraint. We have carried personal liberty from the world of politics and civics into family life and the moral world.

More and more the question forces itself upon us, Is this selfish and headlong spirit growing? Will it continue to hasten the pace at which men live and diminish their power of self-control? Will it weaken more and more the bonds of reverence, and mutual consideration, and household fidelity, and civic virtue, until our boasted civilization shall lapse into the barbarism of luxurious pleasure or evolve into the anarchy of bloody and social strife? These are

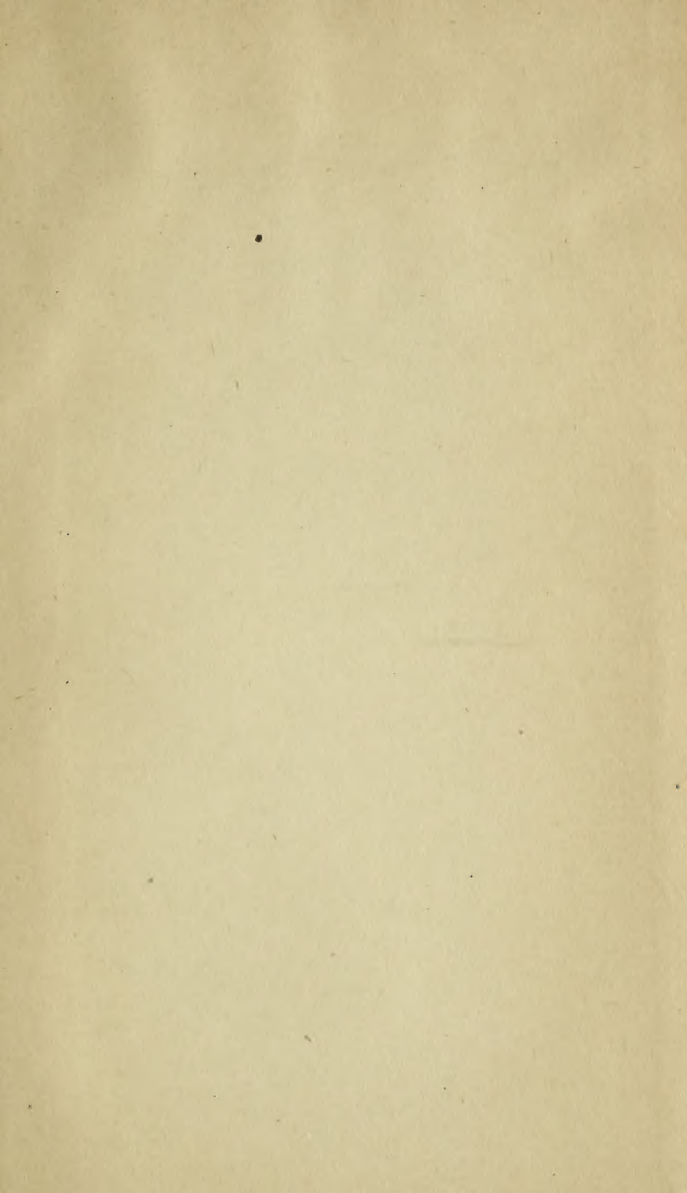
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questions that disturb us. How shall they be answered?

I think it is neither wise nor good to give them an answer of despair, for some very significant facts have been established. The world is positively improving from the standpoint of justice and mercy. Thus it possesses two of the three elements of goodness. And while it seems that the spirit of selfishness and lawlessness is growing among us, still I believe that in the long run justice and mercy will prevail over selfishness and passion. One thing is assured: the hope of humanity lies in the widening and deepening influence of the Christlife. And that Christlife teaches us that the only way to make the world better is for each man and woman to do their best for God and fellow-man.







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